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We Share Christ Today—in the Church

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

LUME XVII APRIL, 1952 NUMBER 4

THE EDITOR'S PAGE

Who's Who—Professor Walter G. Tillmanns teaches at Wartburg College, Waverly, Iowa. His report helps us to see ourselves as others see us. Dr. George Drach is a minister of the U.L.C.A. The third article is one of the addresses delivered at the Evangelism Conference in Minneapolis in January.

—O—

A Catechism Question—A correspondent writes: "Your appeal in the March issue for contributions by lay readers has revived in me a long latent desire to call attention to what appears to me a serious error in our English translation of Luther's Small Catechism.

"At the beginning of each explanation to the commandments we read, 'We **should** fear and love God,' etc. Surely Luther never said that! In his plain and forceful native German he said 'Wir **sollen**' not 'Wir **sollten**'. And what a difference that makes! The translator has taken the edgeof the inexorable demands of God's law. He could have done no worse had he used **should** for **shalt** in the commandments themselves|

"In my opinion **sollen** should have been rendered **must** in English. . . I realize there may be reasons unknown to me for the retention of the present form." H.S.N., Nebraska.

—O—

Any Answers?—Does anyone want to answer H.S.N.? Is the translation of Luther's commandment—explanations the best possible? How about the translation of the commandments themselves from the Hebrew? Is it time for a new and improved translation of the catechism? I know some men who suggest changing the beginning of the explanations thus: "Fearing and loving God, I will," etc. You see the intent: to get a positive affirmation by the Christian rather than an imperative demand—"must" instead of "should." Another question: since this is one of the confessions of the Church, may we go beyond translation? Luther is only Luther, and not inspired, but if the Church adopts Luther's words as its confession, then the Church is interested in any rewording.

—O—

Let Me Repeat—I need interesting articles. A post-card appeal sent out to some of the men who have made contributions before brought immediate response from Dr. Drach and Prof. Tillmanns. That is why their articles are in this issue, even though they have made other contributions quite recently. I am very grateful to them. But we cannot rely on a few men to do all the writing. What are **you** doing?

—O—

Good Wishes—"Am happy that you will continue your much needed and splendid work. I pray God's richest blessings for your editors and the whole family you will serve." E.C.S., Michigan.—"The good news that the Lutheran Outlook is being continued arrived this morning. I have enjoyed reading the Outlook in the past and know that the value it offers to busy pastors is too great to discontinue and thereby lose. I feel that my prayers have been answered and I will continue to support the Outlook by encouraging more of the men to subscribe." W. H. M., California.—"'I was happy to receive in today's mail a post-card announcing that there will be no funeral service held for the Lutheran Outlook. I, for one, would regret very much not having this publication every month." W.F.P. Massachusetts.

—O—

Russian Church—Here is one of the closing paragraphs of Dr. Martin Niemoeller's article on the Church in Russia in the Christian Century for March 19:

"I should like to mention one more point which seems to me very significant. I was surprised to find that today the sermon has become an entirely normal part of the worship service in Orthodox churches. This is a ne phenomenon, for the liturgy is conce ed and carried out only as act, as dr ma. There was little or no preachi in the church of the Tsarist days. E the Bolshevist revolution has tried rationalize the Russian. Though it h not succeeded completely, neverthel the need of the entire human spirit get its due in divine worship, as eye a ear get their due, has come to the f so strongly that there is no doing wi out a sermon any more. And so th is preaching. About what? Here decision is being made. If it is the G pel that is preached, then a divine po er, a divine dynamite, will be set motion. And here lies the future Russian Christianity—so far as one v has come from outside for a short v is capable of judging."

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THE REV. J. A. DELL, D.D., Editor
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# LUTHERAN OUTLOOK

UME XVII APRIL, 1952 NUMBER 4

EDITORIAL

When the Universal Military Training Bill came up in the House it was defeated by a surprisingly large majority. The almost unanimous opposi- of the church people may have had something to do that result. But more cynical observers point out all House members have to stand for reelection in ven years, and that opposition of any kind is likely ake them jittery in such a year.

t let us not suppose that the advocates of militarism now accept the House vote as final and conclude that cription is a lost cause. The Congress has already oved UMT "in principle." That was obtained in an "odd" year, and before the anti-military groups had awakened to the situation and mustered their forces. As long as that approval in principle is on the books, we can look for various and devious attempts under various names to achieve ame end that has been temporarily defeated.

UMT bstitutes

rsonally I would like to know what is behind this to change American tradition and make us a mili- ic nation with a big reserve army, after a pattern we always despised. Why is the high brass, which s to be controlling the thinking in Washington, so in- on this end? They already have Selective Service, re using it to draft as many young men as they think need for the armed forces. Why then do they push ore men under military control? Is it just the usu- a of the military that the more men there are in uni- the more officers there must be and the greater the e for promotion? Os is it part of a wider political ne which recognizes that artificial inflation and arti- prosperity must be kept up by enormous govern- spending lest a depression set in and the party in power be discredited and disvowed at the polls? Among all the other investigations that are going on, I would like to see one that would bring out into the open the real motives for this pressure for militarization.

The substitutes for UMT have already begun to appear. One bill introduced by a Texas representative would put UMT into the colleges instead of army camps. Every college would have a nine-month course for 18-year-olds, training them in skills useful to the armed forces. This would be followed by three months of field training and six years on the active reserve list. This seems at first glance to have something in favor of it, namely that the immature boys would be in college and not exposed to the usual army camp environment. But there are obvious defects.

For one thing, the colleges of the nation can take only *part* of the 18-year-olds each year. If they were suddenly required to make room for *all* young men reaching the age of 18, what would they do with them? Where would the dormitory room be found? Where would the necessary class rooms come from? The increased teaching force would probably be drawn from the armed forces, but that brings up another and greater objection.

Are education and militarism to join forces? Shall every college in the country become an adjunct to the army? Is every college to be put on the national payroll, to be subject to army inspection and government control? What a fine way to put big government into the business of education! No, this is worse than the original UMT that was defeated. We do not want a captive educational system. Maybe a warning is in order. If a fifth college year at the bottom is rejected, the next thing to look for is a proposal for a fifth high school year at the top.

Church Insurance

It has often been pointed out that the inflation induced by enormous government spending hurts the person of small means in more ways than one. It requires more and more tax money and this is extracted at the source in the form of withholding tax. This constant and increasing demand for more taxes causes a great deal of indignation because its depletion of the wage-earner's small resources is so obvious.

But the other way inflation hurts is not so obvious and therefore often overlooked. That is the effect of the cheaper dollar. If you bought insurance for your old age and paid for it over the years with 100-cent dollars, and then get paid off in fifty-cent dollars, the inflation has not only taken your tax money every year, but while you were not looking it has gone behind your back and taken half your savings, too.

This cheapening of the insurance dollar poses a problem that should be studied by congregational trustees. If the insurance you have on your church building is the same that you had ten or fifteen years ago, it is probably not enough. The cost of building has gone up with everything else, so that your insurance, in case of the loss of your church property, would not begin to replace it. This was strikingly called to the attention of church people recently when St. Thomas Episcopal church, a $300,000 property owned by a Negro congregation in Philadelphia, was destroyed by fire, and the insurance paid was less than $75,000.

It would be a good idea to restudy your church insurance program if you have not done so recently.

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School Prayer

For forty-eight years New Jersey has had a law requiring the daily reading of at least five verses from the Old Testament in each public school classroom. When the Supreme Court decided in the McCollum case that using public school classrooms for religious instruction is unconstitutional, the way was opened for attacks on many long accepted laws and customs by those who are opposed to all religion. Such an attack was that on the Bible-reading law in New Jersey.

Suit was brought by Mrs. Anna E. Klein of Hawthorne, N. J., to have the law declared unconstitutional. Mrs. Klein had a daughter in the Hawthorne high school. Associated with Mrs. Klein in bringing the suit was Donald R. Doremus, who is a member of an organization calling itself "United Secularists of America." The suit had to be brought by one who could claim to be aggrieved and injured by the practice of Bible-reading. That was Mrs. Klein, speaking for her minor daughter. But back of the suit there had to be an organization with money enough and determination enough to carry the fight through the courts to the highest tribunal. That was the organizati of the United Secularists.

The local courts upheld the constitutionality of the 4 year-old law. The case went up on appeal. The highe court of New Jersey supported the lower courts. B that was not too disappointing (to the Secularists); all t courts of Illinois had supported the Champaign scho board, but the U. S. Supreme Court had reversed the They carried this case on to the Supreme Court, hopef that the Court which had ruled that religious educati in a tax-supported public school building is unconstit tional, even if it takes place after school hours, would ce tainly hold that the reading of the Bible during scho hours is likewise unconstitutional. But they were disa pointed. The Supreme Court dismissed the case by a s to three ruling.

Justice Robert H. Jackson wrote the majority decisio and those concurring were Chief Justice Vinson and Ju tices Black, Frankfurter, Clark and Minton.. The oth three Justices, Douglas, Reed and Burton, wrote a d senting opinion.

Although the case was decided as I hoped it would I cannot see that the Court added any lustre to its rep tation by the manner of it. They did not decide the fu damental issue, the constitutionality or unconstitutiona ty of the Bible-reading law. Since eleven other states so require Bible reading in the schools, and since t basic issue is still undecided, there will no doubt be oth suits. According to news reports, what the majority the Court ruled was that "the appellants had failed raise a substantial federal issue and thus had not succe ed in bringing the case within the jurisdiction of the S preme Court."

Now if they had ruled the same way—no jurisdictio in the McCollum case, as at least one Justice said at t time they should do, they would have saved the courts the land much litigation. But if they had the right to tervene in the Champaign case, where the local sch board and the churches were in harmony, and all courts of Illinois supported them, and only one ath mother claimed to be aggrieved, then one fails to see consistency of the Court's present action in dodging main issue.

Furthermore, the language used in the present majo ty decision could have been used with equal validity the McCollum case. Justice Jackson wrote that "th is no assertion that she (Mrs. Klein's daughter) was jured or even offended or that she was compelled to cept, approve or confess agreement with any dogma creed or even to listen when the Scriptures were rea He also pointed out that students whose parents so quest in writing may be excused from the daily B reading.

All those points were also true about the McCollum in Champaign. I thought the profession of the law tau its followers, especially those who reach eminence in profession, to reason logically and consistently. Adm tedly, I am not a lawyer. But I hold that a great law should be able to make the law consistently intellig even to a layman.

he Catholic Church Menace to Democracy?

me one has sent me another one of those advertise-ts published by the Catholic Knights of Columbus. ads aim to put the Catholic Church in a good light be-the public. They pretend to be perfectly frank and but they are not. They count on the American people g too ignorant of the facts to be able to detect the un-hs in the ads. I will give you the essential part of one which has the same title as this editorial, and a quotation from another Catholic source, and you see what I mean.

Every now and then a false rumor about the Catholic hurch gets into circulation and—for a time—fools a lot people.

Usually such rumors die out when fair-minded people arn the truth. But some of them pop up again like ghosts" out of the distant past, to deceive people who ave not heard them before.

The one most prevalent today is that the American eedom is in danger from "the anti-democratic pro-am of the Roman hierarchy." This, to some people, ill sound new and alarming. Actually there is noth-g new about it.

Catholics of a century ago heard the same "alarm" . . at the church was hostile to our form of government—at she was anti-republican in spirit and influence—at she would disregard our free institutions and de-ive us of self-government.

Even those who do not understand the teaching and ractices of the Catholic Church will have to admit the lsity of this rumor . . for the evidence of a hundred ears contradicts it in every particular. The Catholic eople have always stood shoulder-to-shoulder with eir non-Catholic fellow-citizens in building and de-nding our liberty and free institutions.

otice how the emphasis by repetition is on the "un-h" of the claim that the Roman Church is opposed to free institutions. Four times this is called a lie in form or another. It is a "false rumor" which dies out n people "learn the truth." It is intended "to deceive ple," but they "will have to admit the falsity of this or." Now I will give you a quotation from *Civilta tolica,* a Jesuit publication in Rome. The italics are e.

The Roman Catholic Church, convinced through its di-ne prerogatives of being the only true church, must emand the right to *freedom for herself alone,* because ch a right can only be possessed by truth, never by ror. As to other religions, the Church will certainly ever draw the sword, but she will require that by legi-nate means they shall not be allowed to propagate lse doctrine. Consequently, in a State where the ma-rity of the people are Catholic, *the Church will re-uire that legal existence be denied to error,* and that if eligious minorities actually exist, they shall have only de facto existence, *without opportunity to spread their eliefs . . .*

In some countries, Catholics will be obliged to ask full eligious freedom for all, resigned to being forced to habitate where *they alone should rightfully be allow-d to live.* But in doing this the Church does not re-nounce her thesis which remains the most imperative of her laws, but merely adapts herself . . . Hence arises the great scandal among Protestants . . We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim . . . that error can have the same rights as truth . . . *The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice.* (Quoted in *The Converted Catholic).*

It is evident that both of the quotations above cannot be true. If the Knights of Columbus ad is true, the statement from Rome of the policy of the Roman Church must be false. But if the Italian publication is correct in its statement—and we know from official pronouncements of the Popes that it is — then the Knights of Columbus ad is false. It is small wonder that these "rumors" of the anti-democratic program of the Roman hierarchy continue to "pop up again like ghosts." They will continue to pop up, in spite of all K. of C. advertisements, as long as the Roman Church claims:

1. Freedom for herself alone.
2. That legal existence should be denied to error (that means us).
3. That non-Catholics should be denied opportunity to spread their beliefs.
4. That she asserts intolerance in principle and applies it in practice.

—O—

Short Takes

In Watsonville, California, a number of high school students formed an interdenominational Bible club. They met as a prayer group in the high school building before classes started. Recently school authorities informed them that they were violating state law by holding a religious meeting in a public school building. Since then the club has been meeting in a Presbyterian church. Local ministers have been circulating petitions requesting that the club be permitted to meet in the school building. — What are we coming to? It is against the law to hold a church service in a private dwelling in a residence zone! It is against the law for two Christians to pray together in a public building!

—O—

When a sixteen-year-old boy in Buffalo was brought before city court on the charge of causing a disturbance in a theater, one of the judges told the boy's father to "bring him in with some bruises on him or he goes to jail." Another judge quoted four passages from Proverbs: 13:24; 23:13; 23:14; and 29:15—all to the effect that the rod is not to be spared in the rearing of children. A few days later the father brought the boy to court and pointed out four bruised places on the lad's anatomy. The judge then dismissed the case with the remark, "He'll be a better boy now, I'm sure."—In recent instances in Columbus, Ohio, half-grown youngsters got into houses when the

occupants were away and caused thousands of dollars damage by insane vandalism. The rod is indicated, but one wonders whether it is not being applied one generation late.

—O—

Whether or not religious services can be held in government-owned buildings is being debated in Wilmington, Delaware. The Wilmington Housing Authority, headed by a Baptist minister, recently informed residents of Pennside, a suburban government housing project, that they must cease using their community bulding as a church because such use is a violation of the principle of separation of Church and State. The Baptist chairman said, "Religious services cannot be allowed in government-owned housing projects any more than they can be permitted in public schools."—How about government-owned chapels at army camps, or government-owned battleships? Are religious services forbidden there, too?

—O—

They had been having a drought in Central Texas. Professional rainmakers had been seeding clouds for some weeks with very little success. Then the church people organized an interdenominational meeting to pray for rain. The thunder storm and showers that hit Waco after the prayer meeting lasted for an hour.—My admiration goes to the woman who showed up at the prayer meeting carrying a rain coat.

—O—

At Cedar Rapids, Iowa, the local Council of Churches will cooperate with the National Council of Churches (Department of Evangelism) in sponsoring a new evangelistic project called a "singing mission" to be held next fall. Dr. Jesse M. Bader of the National Council says, "We believe that the Word of God can find its way into the heart of people on the wings of song as well as by the spoken sermon. It is our objective to have the hymns of the Church sung and whistled on street cars, buses, in hotels, theaters, and everywhere that people congregate." —Well, the Reformation doctrines are said to have sung their way into the hearts of the people through evangelical hymns. And our Lutheran college choirs have been rendering a real service along that line for many years.

—O—

The Protestant Episcopal Diocese of Michigan expressed unanimous disapproval of a bill in the legislature which would legalize bingo games and exempt churches and charitable organizations from prosecution as gambling enterprises if they operate such games. Bishop Emrich said, "As long as I am bishop, no pastor shall lay his hand on a boy's head and look deep into his eyes and say, "I missed you at bingo last night." A similar bill presented to the legislature of Kentucky was killed in committee.

The fourteen Catholic schools in Wisconsin which ha been part of the public school system have had tax su port shut off from them by action of the state school su erintendent, George E. Watson. He notified the scho that they had failed to conform to state public sch laws and would no longer be certified as public schoo He said that in his opinion the schools violated state l in one or more of the following ways: 1. They select teachers on the basis of a religious test. 2. They includ sectarian instruction in their curriculum. 3. They fa ed to operate a complete school of eight grades. The Pr estant Bill of Rights Committee, organized by Milwauk Lutherans and now expanded to include members of oth denominations, had been active in seeking official decisi in the case.

—O—

Dr. J. D. Grey, president of the Southern Baptist C vention, appointed a day of prayer for his Church. said, "Political corruption, social immorality, civic consciousness, and spiritual indifference in America causing doom to take our measure. The pallbearers t bore ancient Greece and Rome to their graves knock day at America's door. Only praying Christians can tu the tide...Let us pray for the party conventions soon meet, that only honorable, decent, God-fearing m will be nominated. Then pray that our citizens will el the man with the most character, integrity and abili We must pray for a speedy, just and abiding pe throughout the world. Pray even for our enemies as Bible enjoins us. Ask for God's forgiveness of our tional and personal sins. Let us beg for a spiritual wakening in all our churches, making revitalized consecrated Christians."

—O—

The Gilded Cross

The cross where Jesus died was made of wood,
Olive, perhaps, or oak from Olivet;
Heavy the burden dragged to Calvary,
Rough-hewn and hard 'gainst driven iron spike
That held the Victim's tender hands and feet.
A wooden altar for the Sacrifice...

Alas! the Age has grown proud and refined
The Altar crude and harsh has been replaced
By countless golden crosses to be worn
On portly bosoms to proclaim the "priest"!
Our modern pompous prelates thus would show
Their "sacrifice" with Him of long ago.

—Eric J. Heurlin, Escalon, Califo

Our German Friends Report Back

Walter G. Tillmanns

Our German friends have reported back to Germany. Students who have attended American schools from 1947 to 1950 have had their opinions of America of our schools published last year in a book, entitled *nder - Menschen - Universitäten.*" This book contains eral hundred excerpts from letters written by stu- ts while abroad. A number of these students attended Lutheran seminaries.

mong the letters we find reports from Augustana heran Seminary, Rock Island, Ill.; from the two ools of the American Lutheran Church, Capital Uni- sity Seminary and Wartburg Seminary; and from four ted Lutheran Seminaries, Gettysburg, Maywood, Co- bia (S.C.), and Springfield.

Many of the reports are very enthusiastic, others are rly critical. I have collected them as I found them. us keep in mind that these students have been with nly nine months, that they did not have an opportuni- to really learn to know us intimately, and that all of m returned to their native Germany as German theo- ans. In any case I would like to state at the outset, t I am not sharing these opinions, but find them ex- nely interesting. It is good for us American Lutherans look into the mirror which our European Lutheran thren hold before our eyes. Some of the pictures, ich you see, you will like, others will make you angry. t this is neither here nor there. The picture which se young men have of us and of our church still re- ins the same.

The Augustana Lutheran Church

V.T., age 27, who studied at Augustana Theological ninary must have been a prolific writer. Not less than r of his letters are included in this "anthology". He s a most enthusiastic visitor, an extremely critical ob- ver, and quite interested in all things temporal.

He begins by asserting that the Americans have only worry when they meet a foreigner: "Does he like ?" He answers the question from the bottom of his rt ("aus vollem Herzen"): "I like you!" Americans are ferent. They laugh so much more than the Germans; y laugh at every silly excuse, for example, if you pour ter on the table instead of into a glass. Another dif- ence: The budding ministers at Augustana are dancing, t as in Germany, but much wilder. They jump when y dance, so free, so easy, so abandoned ("geloest"). In olding this strange spectacle the German theologian hs: *"Ach, koennten wir das wiederfinden!"*

The American professor is different, too. Almost every dent comments on the friendliness of our professors. T. was picked up by one of his professors *personally* the station and had a cup of coffee with him before driving to the Seminary. He is amazed that the students would dare laugh loudly and boisterously at least three to four times during each lecture period.

The students don't have many problems. They are more at ease than the German students. They like to eat sumptuously. At Augustana they have with each meal eight (sic!) varieties of food. They all like to drive cars, even though they could easily walk. When they drive down-town they spend more time trying to find a parking space than to do their actual driving.

In the Lutheran Churches the American and Christian flags stand side by side. The young people never meet unless they have a lunch prepared for them which would equal any German *Hochzeitsessen.* Some students of theology at Augustana pray with their hands in the pockets, but they are just as sincere as the more formal Germans. No football game at Augustana is complete without at least "three or four bodies being carried off to the hospital" (Note: Imagine the effect of this passage on the thousands of Germans who are reading this book). The girls over 14 years old wear long skirts, they use plenty of lip-stick, rouge, and even nail polish.

The education at the Seminary is strictly one-track ("einspurig"). The Augustana Lutheran Church has only one Seminary. Therefore, there is not much opportunity to get a variety of opinions. Compared with German theological teaching very little is taught here. The courses are quick courses, e.g. in Church History they cover in one semester everything up to Luther and "finish" history in the second semester. Some of the classes are mostly discussion meetings. In the sociology class labor unionists, insurance agents, and public officials unload their practical experiences upon the students.

Since their studies do not require too much time, most of the students do outside work. Professors generally are nice fellows, they like to pat the students on the back, and they invariably ask: "How are you?" Some even play ball with the students or visit them in their rooms. They are not afraid to disagree with Luther. When W. T. called the attention of his professor to the fact that his idea of the demoniac was diametrically opposed to Luther's, the good professor shrugged and smiled: "That doesn't bother me". ("Das stoert mich nicht!")

However, W. T. met another type of American Lutheranism on an excursion to the Lutheran Bible Institute in Chicago. When he expressed doubt that Moses had written the Pentateuch, he was told by the director of the Institute: "Repent and be converted!" He didn't think much of the director's "narrow stubbornness" ("Sturheit").

W. T. waxes quite sarcastical when he describes American Church Life. American church life, like Gaul, is divided into three parts: Divine worship; Education, and

Social Life. The pastors can not be distinguished from their janitors: They all try to look alike.

Our German friend is not impressed by what he observed in Sunday School. Our Sunday School teachers don't know much. There is no discipline. Too much time is spent on non-essentials. That applies to the congregational life as a whole. Three things are very important: Movies, good speakers, and the kitchen. The kitchen is the most important place in every church. Seriously, W. T. is asking the question: What is the foundation of the Church in America? In many places the Church is a dartball team with religious paraphernalia, the pastor is the presiding officer of a religious club, the Luther League is a "*Pärchenverein*" to which devotions from the Word of God are merely incidental, and the Women's Missionary Society is a "*Kaffeekraenzchen*" established for the purpose of collecting money in order that someone else may convert poor Negroes in Africa while the good ladies cross the street when they see a Negro coming down the road in their hometown.

W. T. is fond of dividing everything into three parts. Thus American Lutheranism is divided into 1. the extreme confessionalism of Missouri; 2. the "Bibliolatry" of the Bible Institutes; and 3. the old-fashioned Pietism of those who emphasize personal conversion. He calls the Augustana Lutheran Church the healthiest of the synods (Note: Good indoctrination at Rock Island!). Theologically it stands between the "liberal" U.L.C.A. and the "extreme" Missouri Synod. The A.L.C. he places somewhere between Augustana and Missouri.

Our friend castigates the so-called "Christian Philosophy" of the typical American, which is no philosophy at all. It goes somewhat like this: God blesses our country. This is ample proof that He loves us and is on our side. Consequently, everything is all right between us and God. Or he says: It is self evident that God must bless us. Look at what we are doing for suffering mankind. Now it is His "job" to bless us. That is the reason why we have Him in our churches.

The Americans are really willing to help. They want to sell their brand of democracy to Germany. They are terribly disappointed when the Germans don't say "Thank you." Then they suspect right away that the Germans are still ravening wolves. The Americans are anxious to hear "Christian messages". Whenever W. T. was asked to address a meeting, he inquired whether he could bring a Christian message. The answer was always: "All right!" This prompted him to exclaim in despair: "They are *all* Christians and that is terrible." The trouble with America is not that the Christian front is weak as in Germany, but that there is no Christian front at all.

The American Lutheran Church

K.v.K.-R., age 30, studied at Capital University Seminary, Columbus, Ohio. He compares the two school systems, Germany's and America's, and is quite undecided which one he should prefer. The life at the Seminary is more "school-like" than at the German university, but in many respects the students here in America are enjoyin greater freedom. He pokes fun at the car-craziness of th Capital students, who for example, drive their cars fro the seminary building to the dining hall, some 400 yard The students are not industrious. From Friday unt Monday morning they do not work. They do just enoug to get by. They write their papers and their tests. U permost in their minds are the football games which h describes as a combination of Hitlerian parade ("Gros aufmarch"), a cabarat ("Varietá") and sportsmanship.

He is amazed at our freedom. Nobody wants to be fore ed to do anything, and yet everyone does the right thin at the right time. Instead of "*Verboten*" signs on th lawn, we put a sign which reads "Please!" He says tha a person may lose things and somebody actually wi bring it back to him. The students at Capital leave the cars out on the street, day and night, and the children d not chain their bicycles to the trees.

K.v.K.-R. sees proofs of our independent thinking i many ways: Our craze for loud neckties; pastors belon ing to the same synod wear all kinds of fancy gowns wit out any regard to uniformity, some look like Catholic others like civilians; communicants coming to the Lord Table in their sweat shirts (at Capital University) et The worker is not ashamed of his overalls. Children e press themselves freely, are even consulted for their opin ions by their parents. The policeman is polite, does n have absolute power, must show a search-warrant befo he can enter a home. The pastor is not the boss, he mu listen to the wishes of his congregation. A college pre dent listens to the wishes of his students, and some profe sors at Capital University let their students decide wh they want to take their tests.

Three of the students who studied at Wartburg Semi ary, Dubuque, Iowa, have their reports incorporated this book. F.W.T., 29 years old, who later returned America as a pastor, is most enthusiastic. He is the on one who liked our testing system because it does not e barrass the student at the end of his academic cour There are no comprehensive tests in America. The ave age student usually knows what he learned during t last six weeks or at most during the semester. It giv him a certain feeling of security, F.W.T. admires the w in which the material to be digested is presented to t student. He compares our syllabi to cook-books. The is never any doubt that the recipes prescribed in the s labi are good.

Discussing the social life of the student, F.W.T. stat that the L.S.A. get along without too much Bible, but a ter all the main purpose of this organization is to bri Lutheran boys together with Lutheran girls. The phil ophy of young America is a mixture of idealism and uti tarianism. The American believes in progress, and h statistics up his sleeve to prove it. The American art living is revealed in the trite axiom "Take it Easy!" T Germans certainly can learn a lesson here. F.W.T. is n worried about Communism in America, because the av age worker makes more money than the average pas

college professor. People who own a house and a car not go out into the streets and shout: "Proletarians of Countries, Unite!"

A younger student, H.W.P., age 24, comments on the uty of the plant of Wartburg Seminary which reminds n of the "real" Wartburg. The friendliness of profes- s and students alike is praised again and again. He ls thoroughly at home in the "German" Seminary. His m-mate speaks only German to him, but he would her learn English.

Student government at Wartburg is quite confusing, t wonderful. The students even have a budget of their n. They are allowed to buy a washing machine, "i.e a ıtraption into which you put soap powder and the laun- and after 45 minutes you get it back dry." They like make motions in their meetings, and they appoint com- ttees for the most inconsequential matters, such as se- ting newspapers and magazines for the reading room.

On the one hand students at Wartburg Seminary are ent on saving money. But on weekends they drive 130 es to see a football game. They don't "go" to the vies, they always ride. In conversations they never excited. They are quite tolerant. When the writer ubted the authorship of Moses his room-mate told him t he had a second faith besides a saving faith in Christ, t he didn't get angry.

The youngest of the three Wartburg students, H.G.L., s only 23 years old when he arrived in Dubuque. At st he was overwhelmed by the friendliness of professors d students alike. Two professors picked him up at station, the very first night a group of students ought him a complete set of Luther's works, some 50 nd volumes. He was told by the administration to y all the books he wanted to buy "*auf Kosten des Sem- rs*". He received a liberal allowance each month.

But soon this enthusiasm wore off. He discerned su- ficiality under the guise of democratic community liv- . The Wartburg student hates to look the facts in the es, e.g. the Negro question. He does not want to be turbed. H.G.L. could never quite get his fellow-stu- nts involved in a heated discussion as he used to enjoy Germany. He attributes this aversion to argument rtly to cowardice, partly to diplomatic cleverness. No- ere in America did he discover active hostility against ristianity, but 50% of the American youth is utterly ifferent towards questions of faith. Among the Lu- ran students he found a nucleus of about 15% interest- in L.S.A. and other campus projects. Most of his fel- v-students he thought were narrow-minded. All of m seemed to be afraid of Communism, as children are aid of the bogieman ("schwarzer Mann"). But very v knew anything about Communism. Most of them do t want to know about it. From this pathetic fear G.L. concludes that America is spiritually not prepared cross swords with Communism.

He also bemoans the lack of academic freedom at our theran seminaries. The student "wanders" from one t to the next, from lecture to lecture. The seminarian es not get acquainted with genuine scholarship. He has no time to digest even the things which he has been fed. Life is much too fast. There are too many outside activities, baseball, football, basketball, clubs, societies, preaching engagements, conventions, camps, sick calls, choir, etc., etc. Students often study until 2 a.m. and doze through their classes. They get so tired of every- thing, that they specialize in what they call "practical edu- cation". But since their practical work is minus theore- tical foundation it loses its legitimate right of existence.

According to H.G.L. the church and the seminaries show a marked lack of self-criticism. Marx, Baur, Nietzsche and other critics of the church are not even discussed. Theology constantly pontificates in the fields of science and history. There is no clear distinction made between faith and knowledge. The only reason why American Lutheran students do not discover the conflict between reason and revelation is that they do not have time to think.

In contrast to these somewhat disconcerting remarks, H.G.L. speaks highly of the caliber of our professors. The professor at the Seminary is not *a priori* an authority. He is above all a friend and a *Seelsorger*. You can visit him, and even josh him. As an example our writer cites an experience which he had while he travelled with the Wartburg Seminary Chorus in North Dakota. Somebody in the group whistled at a girl whereupon a student said to the professor: "Doc, did you whistle at that good look- ing girl?" The professor grinned broadly and answered: "You know, Al, I don't think my wife would appreciate that!"

H.G.L. was impressed by our young people's work. He feels that the Church of Germany can learn a great deal from our Church in this field. According to him our Church takes this stand: The young people want to have fun. If we don't give it to them, they will get it in the night clubs. Therefore, let's give it to them! Our young people's meetings are usually divided into two parts: the boring part consisting of a devotion, and then the fun. In some churches they even dance in the church basement.

The Lutheran pastor is different in America than in Germany. He laughs, he wants to be a good mixer, he has a sense of humor, and he is a good sport ("er macht alles mit"). He is so busy that his sermons are usually of one of two types: Either they are the sermons of a can- didate up for examination, or they are practical without the *kerygma*. A book-writing pastor is a near impossi- bility in this country, because everyone tries to schedule something for every night and to "compete in his activi- ties with the world".

The United Lutheran Church

W. D. K., 24 years of age, studied at Chicago Lutheran Seminary, Maywood, Illinois. He found the preparation of the future ministers insufficient, but very practical. He states, that many U.L.C.A. pastors realize their lack of theological education and return to the seminary a few years later for additional studies. Many pastors remain in close touch with their alma mater throughout their lives.

W.D.K. appreciates our seriousness. Even though he looks at us with critical eyes, he admits that we are more serious about our theology than the Germans. As an example he cites the attitude of professors and students: Classes are begun with prayer, they attend daily chapel exercises, at Maywood every student has to make a "vow" after the first semester of studies, that he will "seek the grace of God and will humbly wait upon Him, and that he will strive to become a useful tool of God according to the gifts which God has bestowed upon him." The professors are honest. They ask their German student: "What do you in Germany think about this or that problem?" They are anxious to learn from European theology.

He complains that our Sunday School education is insufficient. The Sunday School is trying to cover more ground than the German *Kindergottesdienst,* subjects like church history, etc. are introduced, and yet only about one hour per week is used and there is no religious instruction in public schools. The Luther League work is similar to Evangelical youth work in Germany, with more emphasis on social problems. The slogan "Freedom of Religion" often means "Freedom from Religion." Thus most of our young people grow up without religion. The church is trying to counteract this. Our friend was amazed by the giant YMCA sign which he saw from the elevated train in Chicago. He says that churches everywhere try to attract people by means of *"schreiende Lichtreklame."*.

While in Chicago he lectured frequently to all types of organizations and found much understanding for German problems. The close community living of the students at the Seminary had its drawbacks. W.D.K., who had played with the famous *Posaunenchor* of the Bodelschwingh Institutions in Bethel, was offended when some Maywood students objected to his blowing the "bugle." They accused him of German militarism. When he told them that they blow bugles in many German churches, they cast aspersions upon the German church. Finally they were convinced that the bugle was a Christian musical instrument, after he had explained to them Ps. 150:3.

G.K., 33 years old, studied at Southern Theological Seminary, Columbia, S. C. In contrast to other German students he was impressed by the amount of work that was required at the Seminary. Nobody got the idea of cutting classes. He was favorably impressed by the questions which were asked in class. The spiritual nourishment was rich.

Rich was also the physical nourishment. For breakfast they had juice, cereal, egg and sausage, toast, coffee, sugar, cream; for lunch they ate always meat, mostly chicken or turkey; they always had desert, either ice cream or strawberry shortcake ("Erdbeertoertchen mit Sahne"). But there was no *Kaffeestunde* in the afternoon. At night they had a rich meal, and again ice cream and iced tea was served. There were only two shortcomings to the diet: They did not get decent potato dishes and the bread was terrible. But sweet potatoes made up some of the deficiency of "regular" potatoes.

The students at Columbia were proud of their "rebel history. At the ping pong table one of the players would always be General Shormann (sic!), the other Genera Lee. Football is the sport. The football heroes ever serve as illustrations for the Lutheran pastors on Sun days. They are held up as great spiritual fighters and men of Christian endurance. Every clean living, decen human being is supposed to have an interest in football.

J. H., age 23, studied at Hamma Divinity Schoo Springfield, Ohio. He was struck by the difference be tween the "Amis" (American GIs in Germany) and th real Americans. The Ami can be described as follows butch haircut, hands buried in his pockets, living in lux ury, throwing away his cigarettes after a few draughts, in tent upon fraternizing with girls, undisciplined, racing i a jeep through the country side, from time to time push ing a curse word through his lips. But this type does no exist in the States. People were extremely friendly, po lite, and civilized. But he felt that his friends in Spring field did not know much about the true conditions in Eu rope. Whenever he spoke to them, they considered hi a representative of the German people, and everyone his words was accordingly put on the scale.

J.H. found more girls attended Wittenberg than woul have gone to a similar school in Germany. But he als found very few were interested in studies. Most of the went to college to get a man. He observed that mar people get married early, earlier than they should, th husbands are not embarrassed when their wives work put them through college. The question of having ch dren is an acute problem with many young people. J. volunteered to say that the American housewife does n have much to do because of all the wonderful applianc which she owns. Consequently she has more time on h hands than she needs. Does she use it rightly? T whole matter of work-saving devices has become an e in itself, has therefore become sinful. There is in ma places no stewardship of time ("Verantwortung der Z gegenueber"). The other danger is that the woman tak man's place. This conflicts with God's intention that m should be the master of the household.

Finally we have a report by H. P., at 36 probably t oldest student who was enrolled in one of our Seminari He studied at Lutheran Theological Seminary, Gett burg, Pa. He was very much impressed that studen and teachers at the Seminary and elsewhere are coop ating to make democracy work. According to his obs vation, the primary purpose of education in America is gain experiences in practical democratic living. Ea school-day at the Seminary is a cooperative process life. He finds it unjust to evaluate the American syst of education on the basis of the German system. states that Americans are quick to point out t the "intellectual education" of the German did not h them to become a better people. He thinks that the fu tional education of America has its values.

H.P. found it difficult to make up his mind whether Church had influenced American political life more th

versa. He found that this interrelationship of Chris- "*Kulturwerte*" and American democracy is fast dis- aring. For one thing the public school system is ng completely away from the Protestant past of the ed States. He cites the attitude of the public school rds the Bible. He emphasizes, however, that theo- ally all parents have the right to demand a Christian ation for their children, and that for this purpose the rches have established schools. But he also points hat even Christian parents believe that the public ol system is an integral part of education for demo- y. He concluded his letter with the statement that nost enviable asset of America is the freedom to de- velop the human personality in its own way within the framework of the democratic community.

These, in brief, are the reports which our guests sent home while they were studying at our seminaries. Are they fair? Are they unjust? That is a moot question. No argument on our part will change their opinions, and the opinions of thousands of earnest German readers who are studying this book to form an opinion of Lutheranism in America, for better or for worse. The value for us lies in the fact that we see ourselves as our European friends saw us, that we appreciate their enthusiasm and their gratitude wherever we find it, and "Take it easy!" when they criticise us unjustly.

The Idolatry of Israel

George Drach

abbi Philip Bernstein, a Reformed Jew, rabbi of the Temple B'rith Kodesh, Rochester, N.Y., in an article in "Life", Sept. 11, 1950, entitled "What the Believe", wrote: "The entire history of the Hebrews alestine is marked by the struggles between the hets who spoke for the one God and the backsliding le who preferred visible idols to the invisible Jeho- ' That's the honest truth.

e historical records of the Old Testament show how hildren of Israel as a nation from the beginning, de- the special revelations of Jehovah, their God, gh Moses and the Prophets, failed in their consistent hip and service to him as the true God, continuously nitted idolatry, constantly yielded to the temptations orship man-made false gods and served idols to their ate downfall and destruction as a nation. Yet for sake of the remnant of the people which remained ful to him, Jehovah continued to fulfill the promises is Old Testament covenant with the nation of his e.

was primarily concerning their idolatry that Moses e end of the wilderness journey accused the Israel- as a stiffnecked people, rebellious against Jehovah. as concerning their idolatry that the author of the of Judges wrote: "They ceased not from their own gs nor from their stubborn way." It was concerning idolatry that the prophet Ezekiel testified, de- ng: "I sent thee to the children of Israel, to a rebel- nation that hath rebelled against me; they and fathers have transgressed against me unto this very ,

e idolatry of the people of Israel as a nation began the worship of the golden calf at the foot of Mount i, while Moses was receiving the Ten Command- ts from Jehovah at the summit of the mount. This of idolatry was a continuation of the idol worship which the children of Israel had learned and practiced in Egypt. The golden calf was a representation of the living bull called Apis, worshipped by the Egyptians as an incarnation of the god in the temple of Ptah at Memphis. The movements and varying appetites of this sacred bull were carefully observed and were regarded as giving oracular indications. The bull's life was not to extend beyond twenty-five years. At this age he was put to death and his successor was looked for and recognized by certain markings. Thus the succession of bulls fixed the periods of Egyptian chronology. When dead the bull was termed Serapis or Osarapis, that is, Apis who had become Osiris, the lord of the underworld. These ideas and expectations must have been in the minds of the Israelites when they made the golden calf to worship it.

The primary purpose of the commandments of Jehovah to Israel, given at Mount Sinai, as expressed in the first commandment, was to deliver the Israelites not only from their accustomed Egyptian idolatry but also from the idolatry of the nations with which they were to have contacts and dealings in Canaan. Thus the first commandment reads: "I am Jehovah, thy God. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image or any likeness of anything . . . thou shalt not bow down thyself to them nor serve them."

Centuries before Jehovah through Moses expressed his abhorrence of all idolatry, he had chosen Abraham, the ancestral father of the Israelites, to be his human instrument for the inauguration of his plan to separate for himself a nation which should worship and serve him only as the one, true and living God. He called Abraham to leave Ur of the Chaldees, where gross idolatry prevailed, and go to a land where true religion could be established and preserved. Abraham was obedient to the divine call. On his journey southward he built altars "unto Jehovah and called upon the name of Jehovah."

After his return from Egypt, where he encountered the idolatrous worship of that ancient land, Abraham preserved his loyalty to Jehovah and built altars to him in the land of Canaan. The sites of his altars were held in esteem by his offspring.

Despite God's first commandment the Israelites in the wilderness journey, after Moses had destroyed the golden calf, learned and practiced other idolatries. They worshipped Moloch, the god of fire, whose image they carried around with them in portable shrines. Moloch was the chief god of the nations east of Egypt, particularly of the Ammonites who sacrificed children to him by fire. His image was made of brass, hollow within. His face was that of a calf and his hands stretched forth like a man who opens his hands to receive. His worship was either a purification rite, in which case the victim was passed between two burning fires, or an expiatory rite in which case the victim was burned to appease the angry god and to purge the victim from the dross of the body and so attain unity with the deity. In the latter case priests kindled the fire on the altar, took the babe and put it in the hands of Moloch; and the babe died in the flames.

The prophet Amos in his day referred to this worship of Moloch, saying; "Ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god, which ye made to yourselves." St. Stephen in his last sermon, just before his death as the first Christian martyr, verified the accusation of the prophet, saying: "Ye took up the tabernacle of Moloch and the star of your god Remphan, figures ye made to worship them," Chiun and Remphan appear to be different names of an Egyptian god, whose symbol was a star and, therefore, a form of nature worship.

As the Israelites fought and conquered their enemies and settled in their promised land they yielded again and again to the temptation to fall into the idolatrous practices of the tribes which they conquered. It was then that God raised up men called Judges, not only to lead armies against neighboring tribes but also to bring the Israelites back to the worship and service of Jehovah, the God of Israel, as it is recorded: "The Lord raised up Judges which delivered them out of the hand of those that spoiled them. And they would not hearken unto their Judges but they went a whoring after other gods and bowed themselves unto them. They turned quickly out of the way in which their fathers walked in obeying the commandments of the Lord." Also when the Judge was dead "they returned and corrupted themselves more than their fathers in following other gods to serve them and to bow down unto them" (Judges 2).

When it is recorded that in the time of the Judges "every man did what was right in his own eyes" (Chapter 17), the reference undoubtedly is to the personal religious practices of those who preferred some form of idolatry to the strict observance of the commandment of Jehovah. This phrase follows the story of a man of Mount Ephraim, whose name was Micah. He had stolen from his mother the sum of eleven hundred shekels of silver and then confessed and restored them to his mother, who said that she meant to use the money "to mak graven image and a molten image." So the mother u the money for that purpose and the images were pla in the house and one of the sons was appointed to be priest for the worship of the images. Thus it appe that in many cases the worship of Jehovah was horr mingled with the worship of the tribal gods of neighl ing people.

Gideon was a mighty man of valor, to whom the a of the Lord appeared saying: "The Lord is with th then in the name of Jehovah he saved Israel from hand of the Midianites. He also cast down the altar Baal and cut down the grove that was made at Ophr In its place he built an altar to Jehovah and calle Jehovah-shalom, that is, Jehovah send peace. W Gideon made a high-priestly robe for himself to wea Ophrah, thus usurping the prerogative of the legitim priesthood, "all Israel went thither a whoring after which became a snare unto Gideon and to his hou After his death a temple was dedicated at Shechem Baal, "and the children of Israel remembered not Lord their God, who had delivered them out of the h of their enemies" (Chapter 8).

Baal, literally Master and Owner, was the supr male deity of the Phoenicians and the Canaanitish tions; and Ashtoreth was their supreme female deity. plural Baalim evidently refers to them both or to multiplication of their images. These idols were r in varying forms suggesting, like the Babylonian Bel sun or some planet such as Jupiter and constituti form of nature worship, performed by burning inc and offering burnt-sacrifices, which in some insta consisted of human sacrifices.

Jephthah, another mighty Judge in his day, too idolatrous oath before Jehovah when he led his against the Ammonites, saying: "If thou shalt wi fail deliver the children of Ammon into my hands, th shall be that whatsoever cometh forth of the doors c house to meet me when I return in peace from the dren of Ammon, shall surely be the Lord's and I will it up for a burnt-offering" (Chapter 11). When Jeph returned from his victorious campaign, it was his da ter who met him at the door of his house, and the r states that "he did with her according to his vow w he had vowed." The law of Jehovah did not perm sanction but definitely prohibited human sacrifices. vertheless Jephthah offered his daughter as a h sacrifice after the manner of the idolatrous worshi Moloch.

With the prophet Samuel, a Levite, pupil of the and High Priest Eli, a new era began in Israel, for Sa was zealous for the worship and service of Jehovah persuaded the Israelites to put away their strange "Then the children of Isreal did put away Baalim Ashtaroth and served Jehovah only" (I Samuel A religious revival, including sacrificial offerings ac ing to the law of Moses, with altars at Mizpah and R swept through the land, centering in the person of uel and in his office and function as prophet.

uel inaugurated the office of the prophet in Israel ll time. The functions of this office were to expose ebuke the sins of the rulers and people of Israel, to or repentance, to warn that apostasy would lead to shment from Jehovah at the hand of enemies, in cases to indicate the exact nature of the punish-s, to advise what should be done in conformity with Mosaic laws; and when repentance was shown to ort the transgressors with the assurance of the love od as the merciful Lord of Israel.

ter the disastrous attempt of Saul to reign as king of l, David was chosen under the divine guidance of uel to inaugurate the permanent kingdom and to me not only the political sovereign but also the re-r of the religious life of the nation as the people of vah. The tabernacle in which was the ark of the nant, the influence of which had appreciably de-ed as it was moved from place to place and thus its significance as the only center for the worship ehovah, was moved by King David from Gibeah to salem as its permanent location. The ordinances liturgy which were associated with the tabernacle restored and organized, the function of the rightful thood and the services of the hereditary Levites were icted to the ark of the covenant, and preparations made to build for Jehovah a worthy temple on nt Zion. Despite the laudable religious efforts of David and of the prophets who advised him, and ite the poetical songs of religious meaning and pur-the Psalms, which the king and like-minded singers rael taught the people to use in the worship of Jeho-idolatry lingered in many places and waited to reas-itself.

ng Solomon, David's son and successor, with the pro-n which David had gathered and additional material, of which he imported from abroad, completed the ling of the temple in Jerusalem. Solomon's ambition to overcome the former political isolation of Israel ift it to a position of international influence and pow-which he did, for "he reigned over all kings from the Euphrates even unto the land of the Philistines and e border of Egypt." His political policy led him to cate religious freedom with tolerance for all other ions by the side of Judaism. He, therefore, brought his harem wives and concubines in great numbers. Biblical story reads as follows:

ing Solomon loved many strange women, together the daughter of Pharaoh, women of the Moabites, monites, Edomites, Zidonians and Hittites, of the na-concerning which the Lord said unto the children of el: Ye shall not go in to them neither shall they come nto you, for surely they will turn away your heart their gods; for Solomon clave unto these in love. he had seven hundred wives, princesses, and three dred concubines; and his wives turned away his t. For it came to pass when Solomon was old that vives turned away his heart after other gods; and his t was not perfect with the Lord, his God, as was the t of David his father. For Solomon went after Ash-h, the goddess of the Zidonians, and after Milom loch), the abomination of the Ammonites. And Solomon did evil in the sight of the Lord and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Moloch, the abomination of the children of Ammon; and likewise did he for all his strange wives, which burned incense and sacrificed unto their gods."

Chemosh, mentioned in this passage, the national deity of the Moabites, was worshipped by them as the fire god. He was essentially identical with Moloch and his worship was like that of Baal.

It was on account of this multiple idolatry, sanctioned by Solomon, and its accompanied sins, that Jehovah punished the kingdom by rending it into two parts, each with its own king. One part consisted of ten tribes under the kingship of Jeroboam with its seat first at Shechem, then at Tirzah and finally at Samaria; the other consisted of two tribes, Judah and Benjamin under King Rehoboam at Jerusalem. This political division greatly increased the cultivation of heathen idolatry in both kingdoms.

IN THE KINGDOM OF ISRAEL

The religious decline in the northern kingdom began immediately and rapidly increased. For it Jerusalem lost its significance as the center of the worship of Jehovah. Access to the temple was cut off. So Jeroboam, influenced by his temporary sojourn in Egypt and his Egyptian wife, established two centers of idolatry, one in the south at Bethel, the other in the north at Dan. In both places and, as it seems, at Gilgal also, Jehovah was represented by the symbol of a sacred bull, thus reverting to the first idolatry of the Israelites in their worship of the golden calf at Mount Sinai, which indicates how this form of animal worship persisted among the Israelites for many generations. Under King Jeroboam, nevertheless, some forms of the Mosaic religious culture and customs were preserved, such as the feast of tabernacles, the date of which the king arbitrarily shifted to a month later on the 15th of the eighth month instead of the seventh month. In lieu of the services of the official priests and Levites, whom he repudiated, Jeroboam "made priests of the lowest of the people, which were not of the sons of Levi." "So he did in Bethel, sacrificing unto the calves that he had made." He also preserved the observance of the Sabbath and New Moons and some types of Mosaic sacrifices. He then proclaimed this religious mixture to be the state religion for his kingdom.

The prophet Ahijah, who had predicted Jeroboam's selection as king of Israel and who was a resident of Shiloh in the territory ruled by Jeroboam, condemned the king for his apostasy. The prophet was instructed by God to rebuke the wife of the king, who came disguised to his house at the request of her husband on behalf of their son who was sick, and to say:

> "Go tell Jeroboam, Thus saith the Lord God of Israel: Forasmuch as I exalted thee from among the people and made thee prince over my people Israel, and rent the kingdom away from the house of David,

who kept my commandments . . . but hast done evil above all that were before thee, for thou hast gone and made thee other gods and molten images to provoke me to anger, and hast cast me behind thy back, therefore, behold, I will bring evil upon the house of Jeroboam."

The evil which the prophet predicted related not only to the death of the child but also, even at this early stage, to the final destruction of the kingdom of Israel and the removal of the Israelites to regions beyond the river Euphrates.

After Omri, an army general, usurped the throne, he moved the capital to Samaria. Of him it is recorded that in regard to idolatry he "did worse than all that were before him." Ahab, the son and successor of Omri, degraded the Israelites to their lowest depth of paganism. Influenced by his wife Jezebel, a Phoenician princess, he went so far as to erect a temple at Samaria to Baal, imported hundreds of priests of Baal and made the religion of Baal the new state religion. He persecuted the prophets of Jehovah and slew many of them. Then arose the prophet Elijah, the Tishbite, to testify against Ahab and Jezebel. He called on the people to choose either the idolatry into which they had fallen or the worship and service of Jehovah, the religion of their ancestors. Elijah, whose name signifies "my God is Jehovah," undertook to settle the decision by a single bold stroke on Mount Carmel. His success in response to his prayer to Jehovah at the altar, where his sacrifice was consumed by fire from heaven after the priests of Baal had miserably failed to call down fire from their false god, resulted in the slaughter of the priests of Baal and the acclamation of the people who witnessed the miracle of fire, crying out and saying: "Jehovah, He is God; Jehovah, He is God!"

Threatened by the jealous and wicked Jezebel, Elijah fled to Mount Sinai, where Jehovah assured him that there were seven thousand in Israel who had not bowed their knees unto Baal. Then Jehovah showed the prophet that success in the cause of true religion does not depend upon forces of destruction, symbolized by a wind storm, an earthquake and fire, but by the still small voice of persuasion.

The continued success of the reformatory efforts of Elijah and his pupil and successor Elisha, accompanied by striking miracles, generally absent in the Old Testament dispensation except at the inauguration under Moses and Aaron, was due to their energetic preaching of the religion of Jehovah everywhere. In this undertaking they were aided by the school of prophets, also called sons of the prophets, which they organized and conducted at Samaria. Still Ahab and Jezebel remained unaffected, of whom it is recorded: "There was none like unto Ahab who did sell himself to work wickedness in the sight of Jehovah, whom Jezebel his wife stirred up. And he did very abominably in following idols according to all things as did the Ammonites, whom the Lord cast out before the children of Israel."

Although the vigorous antagonism of Elijah and Elisha had succeeded in destroying the worship of Ba the idolatrous adoration of the bulls continued to flou ish at the shrines of Dan and Bethel and elsewhe Meanwhile the prophets Amos, Hosea and Isaiah r peatedly predicted the impending fate of the Israeli on account of their persistent idolatries and sins agai Jehovah. The total religious apostasy of the people the end is graphically described as follows:

"The children of Israel had sinned against Jehov their God . . . and feared other gods and walked the statutes of the heathen . . . and they set them images and groves in every high hill and under ev green tree, and there they burned incense in all hi places as did the heathen . . . and wrought wick things to provoke the Lord to anger, for they serv idols, whereof the Lord had said unto them, ye sh not do this thing . . . and they left all the comma ments of the Lord, their God, and made them molt images, even two calves, and made a grove and w shipped all the host of heaven and served Baal. A they caused their sons and daughters to pass throu the fire, and used divination and enchantments a sold themselves to do evil in the sight of the Lord provoke him to anger. Therefore the Lord was ve angry and removed them out of his sight."

Finally after a succession of idolatrous rulers w were constantly at war with Judah on the one ha and with Assyrian potentates and their armies on other hand, the kingdom of Israel was obliterated by Assyrians and the people of this kingdom were driv out and were interned in restricted areas in the pro inces of Assyria and Media, as the prophets had p dicted.

IN THE KINGDOM OF JUDAH

In the southern kingdom idolatry more slowly gai the upper hand over the religion of Jehovah, partly cause Jerusalem with its temple and the services of priests and Levites continued to exert a powerful fluence over the people, and partly because some of kings of Judah were more sincere and zealous ad cates of the Mosaic laws. Another factor in the m favorable religious and political condition of Judah the fact that the kings continued to succeed each ot in the line of descent from King David, to whom promise of continual succession had been given and being fulfilled. Among the nineteen kings, who fr Rehoboam for 387 years reigned over Judah, none w more zealous for Jehovah and his worship than A Jehosaphat, Hezekiah and Josiah. But others w either more lenient or openly favored the idolatry wh lurked in the minds and lives of the masses. Dur the periods of decay the prophets who exercised t most influence were Joel, Isaiah and Jeremiah.

After King Solomon's son Rehoboam came Abi and Asa and Jehosaphat to the throne of Judah, du whose reigns idolatry made only a little headway. T came Jehoram, son of Jehosaphat, one of the most w ed kings of Judah. He married Athaliah, a daughte King Ahab and Jezebel of the northern kingdom. caused him to introduce the worship of Baal at a sh

Jerusalem. Politically also Jehoram's rule was disrous for Judah. Edom became independent. Philises and Arabs raided the country and carried away vs into slavery, which may be regarded as the bening of the *Gola* (between 890 and 880), afterwards ed in Greek the Diaspora, that is, the dispersion of vs into foreign countries. Jehoram and his wife arged to have all the remaining descendants of David rdered, so as to exterminate the royal line. But the nt Jehoash was saved by his aunt Jehosheba, the e of the High Priest Jehoiada, thus preserving the al line. When Jehoash was proclaimed and anointed g by the high priest, Athaliah was slain and the ine of Baal in Jerusalem was destroyed. The wor- of Jehovah flourished again, and Joel and the other phets of Jehovah were restored to honor. But after death of the High Priest Jehoiada, idolatry reasserted lf and the prophets who condemned it were ignored persecuted. One of them, Zechariah, the son of Jeada, was stoned to death and thus became the first rtyr among the Old Testament prophets whose names recorded. "The high places were not taken away l the people still sacrificed and burnt incense in the h places."

Matters grew much worse during the reign of King az, "who did not that which was right in the sight he Lord, his God, like David his father, but he walked the way of the kings of Israel, yea, and made his son pass through the fire according to the abomination of heathen . . . and he sacrificed and burned incense in high places and on the hills and under every green e." King Ahaz also made a treaty with the king of yria who helped him against his neighboring enemies. e association with Assyria led Ahaz to go so far as sacrifice also to the gods of Damascus, hoping to se- e their help, but "they were the ruin of him and of Israel." Then he proceeded even farther and in his stasy actually shut up the doors of the house of Je- ah, the temple in Jerusalem, and made altars for latry in every corner of the city.

When Hezekiah became king he followed the advice the prophets Isaiah and Micah and undertook an- er religious reformation in the interest of the wor- of Jehovah and the Mosaic laws. However, all that ually resulted was a dead formalism among the priests d Levites, the nobility and the people. The inroads the Assyrians were frustrated by a miracle which sed 185,000 men in the hostile army at the very gates Jerusalem to die of pestilence; and so Jerusalem was ed from destruction, and the Assyrians returned to ir own country.

During the reign of King Manasseh and of King Amon latry renewed its strength. Manasseh "built up again high places which Hezekiah, his father, had deoyed, and he reared up altars to Baal, and made a ve, as did Ahab, king of Israel, and worshipped the st of heaven and served them." He deliberately dese- ted the temple of Jehovah in Jerusalem for "he built ars for all the host of heaven in the two courts of the use of the Lord; and he made his son to pass through the fire, and observed times and used enchantments and dealt with familiar spirits and wizards." As for Manasseh's son, Amon, he was like his father.

The kings of Judah were more and more influenced by the religion of the Assyrians. They worshipped fire and the heavenly bodies, and Adrammelech, the male power of the sun, and Anammelech, the female power of the sun, to whom children were sacrificed in burnt offerings after the manner of Moloch. This idolatry and the murder of prophets in Jerusalem became known as "the sin of Manasseh" (II Kings 21:17). According to tradition the prophet Isaiah was murdered while Manasseh was king.

The period of fifty years from the reign of King Josiah, a comparatively good king, to the final destruction of the kingdom of Judah, repeated the religious fluctuations of previous periods. It began with Josiah's attemped reformation. The temple was cleansed of idols and idolatrous practices; the shrines to Moloch in the valley of Hinnom were destroyed. The High Priest Hilkiah brought out the book of the laws of Moses, which had been forgotten and neglected during the preceding sixty years of the universal dominion of paganism. Hulda, a prophetess, was consulted in Jerusalem and encouraged the king to carry on his reform movement. All public places of the various forms of idolatry were destroyed, even unto those which had first been erected by King Solomon. Josiah also extended his reformatory effort to the territory of the northern kingdom. It is recorded in the twenty-third chapter of Second Kings that King Josiah had all the vessels in the temple of Jerusalem, which had been used in the worship of Baal and in the worship of all the host of heaven, removed and burned. He expelled "all the idolatrous priests which the kings of Judah had ordained to burn incense in the high places in the cities of Judah and in places round about Jerusalem; also them that burned incense to Baal, to the sun and to the moon and to the planets, and to all the host of heaven." Moreover, "he broke down the house of the sodomites that were by the house of the Lord, where the women wove hangings for the groves." He removed the priests from the high places from Geba even to Beersheba. He ruined the garden (tophet) in the valley of Hinnom, "that no man might make his son or his daughter to pass through the fire to Moloch." And "he took away the horses that the kings of Judah had given to the sun at the entering in of the house of the Lord . . . and burned the chariots in the fire." He destroyed the altars which Ahaz and Manasseh had erected in the courts of the house of the Lord, also the high places near Jerusalem dedicated to Ashtoreth "the abomination of the Moabites," and to Milcom (Moloch) "the abomination of the children of Ammon." At Bethel in the northern kingdom, where Jeroboam had erected an idolatrous altar to the sacred bull, he demolished every vestige of this old idolatry, including the surrounding grove; and he did the same to all the altars in the cities of the northern kingdom, and slew all the priests who had sacrifices there. He also put away "the workers with familiar spirits and the wizards and the images and the idols and all the abominations

that were spied out in the land of Judah and in Jerusalem." It was a forceful and thorough reformation; and all the people were commanded to renew their covenant with Jehovah and to observe the Passover and other festivals.

Josiah's thorogoing reformation was the last one attempted in the southern kingdom. It succeeded in bringing about a temporary formal acceptance of the worship and service of Jehovah but failed to root out idolatry in the minds and lives of the people for that, by this time, was too deep-rooted and universal. The prophet Jeremiah described the religious situation in these words; "Judah hath not turned unto me with her whole heart but in falsehood" (3:10). Hypocrisy prevailed everywhere. "From the prophet even unto the priest" everyone dealt falsely. Some prophets, however, were faithful to Jehovah in every way, such as Jeremiah and Ezekiel, both of whom were of priestly descent; also Zephaniah, who prophesied during the reign of Josiah. Indeed, Jeremiah preached zealously in Jerusalem and in the cities of Judah, calling on the people to repent of their sinful idolatry and to worship and serve only Jehovah. His preaching was in vain; so he turned to predictions concerning a fate similar to that of the kingdom of Israel. He denounced the nation as one of apostates, over whom he mourned in bitter lamentations.

Josiah's death in battle at Megiddo, where he opposed an invading army under King Necho of Egypt, was a calamity of the first degree for the kingdom of Judah. Necho was ambitious to make Assyria subject to his rule. He led his army through Palestine to the Euphrates river, where he was defeated by Nebuchadnezzar, king of the Babylonian empire. Necho was forced to retreat ignominiously to his native country. Then Nebuchadnezzar conquered the entire region "from the river of Egypt unto the river Euphrates," and his armies began to carry away Jewish captives from Jerusalem to Babylon.

Meanwhile in Judah matters both political and religious went from bad to worse. The reformation of Josiah was repudiated and frustrated by his puny successors. Gross idolatry regained the upperhand everywhere. The prophet Jeremiah raised his voice against the political machinations of the rulers of Judah and their advisors and called on them to submit to the conquest of the land by the king of Babylon as Jehovah's rod of punishment for their sins which had persisted and the abominations which they produced.

The prophet Ezekiel also vigorously condemned what he called the whoredom of Judah and proclaimed the destruction of the kingdom as an act of God's justice. Jeremiah, who suffered many indignities and was persecuted for preaching "the Word of God," fled with a company of Jews to Egypt where he died after testifying also in that strange land against the continued idolatries of his people in the country from which their forefathers had been rescued for the purpose of leading them out of all idolatry into the worship and service of the true God, Jehovah.

Time and again the armies of the king of Babylon invaded Judah and carried more and more Jews into exile until the land was largely denuded of its inhabitants. The temple at Jerusalem was despoiled of all its treasures and completely destroyed. Neighboring tribes, particularly Philistines and Edomites, swarmed into the denuded land which from the beginning they had hated, antagonized and coveted.

The seventy year period of the exile in Babylon became a time of testing and probation for the Jewish survivors. When some of them by the permission of the kings of Babylon, Cyrus, Darius and their successors returned to their native land under the priest Ezra and the governor Nehemiah, they began a new era of national existence and rebuilt Jerusalem and its temple.

In their exile the Jews continued to worship idols (Ezekiel 14). The service of the priests and Levites could not be continued apart from the temple and the animal sacrifices ceased. but some like Daniel continued to pray to Jehovah and to observe the festival days. The prophets Ezekiel, Haggai and Zechariah taught the people on the Sabbath days, which originated the meetings that resulted eventually in the synagogue, where Moses and the Prophets were preached and studied and the Psalms were taught and sung, thus becoming the forerunner of the Christian congregation. According to the Book of Esther the festival of Purim was introduced sometime during the exile.

The last Old Testament prophet, Malachi, appeared among the people after their return to Palestine. Then the prophecy of the Old Testament ceased with Malachi's prediction concerning the messenger of God who would prepare the way for the promised Messiah, whose coming the great prophets had foretold.

Notwithstanding the continual apostasy of the kings and the people of Israel and Judah as a whole, there always existed in both kingdoms a remnant who, like those in the days of Elijah and Elisha, resisted the prevalent idolatry and preserved from generation to generation the worship and service of Jehovah. For their sake Jehovah showed mercy to His chosen people, as he did to Lot when he saved him and his daughters from the destruction of Sodom and Gomorrah. Thus Jehovah remembered his covenant relation and sought to preserve it by raising up a succession of prophets who endeavored to lead the people in the way in which they should go. Many of them became the victims of the hatred of their idolatrous enemies, as Jesus Christ declared when he wept over Jerusalem and cried: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee." Stephen also, the first martyred New Testament prophet, hurled this scathing accusation against his executers, saying: "Which of the prophets did not your fathers persecute? And they killed those who beforehand announced the coming of the Righteous One." What, then, is true of those to whom the blessings of the New Testament covenant in Christ are offered from generation to generation, was true also of the people whom God

ored in his Old Testament covenant: "Many are called few are chosen."

Our study of the idolatry of Israel shows clearly how ficult it has been from the beginning for sinful human ngs to walk in the way of the worship and service of true God, despite his continual revelations of merci- guidance and wonderful promises for those whom he ors with the gifts of his grace and truth. Surely we y learn from the record of the sins of Israel how easy as been and is for those who should know better, to bey the commandments of God and to forget that the e God is a Spirit to be worshipped in spirit and in th, and how tempting it is for those who do not fear, e and trust the living God above all things, to turn to the worship and service of man-made idols and images, representing false gods in whom there is no salvation, no help and no hope for this life and for the life to come.

The millions of idolaters in our own times and the insidious temptations to adopt forms of idolatry even in so-called Christian lands, constitute both a warning and a challenge. A warning of judgment to come for idolaters everywhere and always; and a challenge to those who worship and serve the living God revealed by Christ Jesus in God's New Testament covenant, to carry out unceasingly and zealously Christ's great missionary commission, given to all his followers: "Go and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you."

We Share Christ Today--in the Church

Every evangelical church in the country is making a serious effort at evangelism. They call it a Crusade for Christ, or a Crusade for a Christian America, or mething else, but every church is making some serious ort. I need not give the reasons for this emphasis on ngelism that has developed in the last twenty-five ars. Suffice it to say that the world is in a state of nfusion and anxiety. I am not going to develop that a, either. It has been used as the introduction to ser- ns so often that we can take it for granted and go on m there.

What can we do about it? We can do what the Church the first Christian century did; what the Church of any tury has the duty to do; what the Church in our time not always do.

About twenty years ago the Northern Baptist Conven- n held its annual assembly. They were disturbed out serious losses in numbers of congregations, in num- rs of Sunday school pupils. So they resolved to put a termined emphasis on evangelism for the coming year. ey asked every congregation in the Convention to pay rticular attention to evangelism during that year, to operate with all the boards and agencies of the denomin- on in this program. Whereupon the *Watchman-Exam- r, the* Baptist paper, stated that this determination on e part of the Convention was the same as if the tele- one company would pass a resolution at its annual eeting that "for the next year we shall pay particular ention to the telephone business." Evangelism is the siness of the Church.

There is no question of what we ought to do. We ought win the world for Christ. The question may arise, Do e have time? That is not our business. "It is not for u to know the times or the seasons which the Father th put in His own power, but . . . ye shall be witnesses to me." Jesus said, "Who is that faithful and wise eward whom his lord shall make ruler over his house- ld to give them their portion of meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing." Many years ago there was an exceedingly dark day in New England. A legislature was in session. The day was so dark that men began to fear that this must be the end of the world, and some thought that they should adjourn. Then a man named Davenport stood up and said, "Mr. Speaker, either this is the end of the world or it is not. If not, we may continue as usual. If it is, then I have no greater desire than to be found by my Lord, when He comes, at my post of duty." The legislature went on with its business.

This is our business — evangelism. The Church has never had any other business. Our subject is, "We Share Christ Today—in the Church." I take that word "Church" in this connection to mean the local church, the congregation.

The Pastor's Preaching

There are two constant factors in the work of the congregation: the pastor and the people. I shall speak therefore of the Pastor's program and the people's participation. These two elements in soul winning have a reciprocal bearing on one another. The pastor will not be successful in soul winning, at least not as successful as he might be, if he does not have an active congregation helping him; and on the other hand the congregation will not be active in soul winning unless the pastor has a program. I shall speak first of the pastor's preaching program, and then of his pastoral program.

Let us consider first the regular Sunday morning preaching in our churches. A speaker said this morning that he thought more people were kept away from church by bad music than by bad preaching. I wish I could believe that. You see, I do not teach music, but I do teach preaching; and I am afraid that too many people are kept away from church just by poor preaching. In the Lutheran Church! There is too much uninspired and

uninspiring preaching, too much preaching that is academic, theoretic and theological (and I have nothing against its being theological, you understand). The theology is perfectly sound. But there is no warmth in it, no heart, no soul, no imagination. There is no fervent concern of the preacher for his congregation. There should be something of the spirit of John Knox who prayed, "Give me Scotland or I die!" There must be something of that in our preaching if we expect to win and hold souls.

I was glad to hear Dr. Miller talk about the Law and the Gospel this morning, to hear him say that the Law does not convert anyone. cannot save anyone, and never will. Too many of our young preachers are preaching the Law Sunday after Sunday. "Forsake your sins." "Get converted." "Ye must be born again." It is true, but it doesn't do anything. The Law just stands there, implacable, hard, condemning. It opposes, accuses and judges you — and that is all that the Law ever does. It is the love of God and the grace of God — the Gospel — that saves souls. We cannot hammer at souls with the Law alone and expect results.

I think I know why the young men do it. It is because they are idealists; and I would not give two cents for a young preacher who was not an idealist. He ought to be, or he has missed his calling. But because he is an idealist he sees how his congregation falls short in Christian living and in Christian loving. And because, being an idealist, he wants his congregation to be perfect by tomorrow morning, or next week at the latest, he scorches them again with the Law. Let me show you "a more excellent way." Fill them up with the wonderful warmth of the Gospel until it just naturally runs over with good works. You recall the story (I think Aesop first wrote it) about the contest between the wind and the sun to see which one could make a traveler take off his cloak. The wind blew its hardest, but the traveler just wrapped his cloak the more tightly about him. Then the sun came out with its bland warmth, and presently the traveler was taking off his coat of his own volition.

Some years ago I read a story about a woman prisoner in Ohio. She was a hard case, defiant and bitter. They could not do anything with her; prison discipline failed. They could put her in solitary confinement and she would come out as defiant and bitter as before. Then a woman prison worker had occasion one day to read something to this prisoner in her cell, something about love. The prisoner was scornful. "Love! What do you mean, love? There is no such thing. Every man is out for himself. I have never known love. No one ever loved me." The worker put her arm around that hardened woman's shoulder and kissed her and said, "That is not true. I love you and God loves you." That was the beginning of a new era in that prisoner's life. It was love that did it, not the law. Preach the Gospel. Get the love of God in Christ Jesus into every sermon. And if there should be some soul in the audience who does not know how it is that sins are forgiven by grace for Christ's sake, do not let him leave without finding out.

I would not like to come to church every Sunday morning to hear another sermon telling me that I need to be converted. I think I would get to wondering about two things. One would be how my pastor managed to stay so firmly on the rock when I was always apparently back in the miry clay, so that he had to pull me out again. I would feel like saying to him, "Why, Pastor, I am right here on the Rock with you. I have been here a long time, thank God." And the other thing I would be wondering about is this: "How can you expect me to do evangelistic work if I am always down there in the miry clay again? I must have my own feet on the Rock if I am going to help pull anyone out of the mire."

Let us have some of the joy of Christian living in our preaching, some of the triumph, some of the victory. How can you preach on the text, "This is the victory that overcometh the world," or "Thanks be to God who giveth us the victory" if you do not have some victorious souls before you? Of course, I am a sinner. I am more convinced of that than I am that you are a sinner — and I have no illusions on that point, either. But I can more easily believe that God forgives you than that He forgives me, for I know my sins better than I know yours. Of course I am a sinner, just as Saint Paul was, who said he was the chief of sinners. But remember it is the same St. Paul who said, "I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, not height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus." It is the same Saint Paul who said, "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by faith of the Son of God who loved me and gave Himself for me." Paul knew that he was a sinner, but, by the grace of God, a redeemed sinner. Preach the joyful, the triumphant, victorious Gospel so that people who come as strangers and visitors will say, "That is the kind of preaching I want to hear. This is the kind of atmosphere I want my children to grow up in. These are the kind of people I want to associate with."

But how about sermons of a definitely evangelistic type; is there no place for them? Surely there is. In my opinion Sunday evening would be a good time in the average city congregation to preach sermons for the unsaved, I do not know why we ever surrendered Sunday night to Jack Benny, Amos and Andy. and Charlie McCarthy. I suppose it will be even harder to win Sunday night back from television. Some one has said that television is a twentieth century device by means of which people who have nothing to do can watch people who cannot do anything. It ought to be possible in many a city church to start a distinctly evangelistic Sunday evening program. Then on Sunday morning preach a good victorious, strengthening sermon for the souls you are shepherding, who in turn are being trained to bring their friends and neighbors to the Sunday evening service to hear a distinctly evangelistic sermon. We ought to do more to invite people to come to the preaching of the Word, and to invite people during the preaching, and

terwards, too. A business man said to his pastor, "If I d a salesman who made as good a salestalk as you do, d then did not try to get somebody's signature on the tted line, I would fire him."

There are other ways in which the pastor can do evanlistic work through his preaching. There is the funeral rmon. There is no one type of casual sermon that a stor is more often called upon to preach. He ought to a master at it.. And it ought not to be just a few kind rds in memory of someone who the Lord has removed m this world. It is a special situation. There are often people attending the funeral who have not been in urch for many years. It may be that they will not tend again until another friend dies. And in this special uation they are thinking the thoughts that every human ing has to think once in a while, even the most reluctnt. Where am I going? What am I here for? Where t thou, Adam? What doest thou here, Elijah? These e searching questions everyone has to face. And now ese questions are, for the moment, uppermost in their inds. There should be something of the Gospel there meet them at that moment, and help them to realize at there is more to life than a mere animal existence.

Then there is our Lenten preaching. It has been said at Lent is the Lutheran revival. Our Lenten preaching als with important evangelistic ideas; it centers in the assion of Christ for the sins of the world. The special rvices take place on weekday nights, when the frequent-heard excuse of needing Sunday morning sleep does t hold good. Furthermore, our people are accustomed bringing their friends and neighbors to these services. here are large congregations before us and we teach em the very heart of the Gospel, Christ on the cross. It a wonderful opportunity. If any Lutheran preacher is t making full use of this definitely evangelistic opportnity, let him awake to its possibilities.

A special series of evangelistic sermons is also a possility. It would be better, in my estimation, for the averge pastor and congregation to secure a district or conferce president or a speaker from the faculty of one of our hools to deliver this series of sermons — someone who as put special preparation on this series and can preach e sermons night after night in a concentration of effort. ive them publicity through the congregation, the printed age, the radio. It is better to get someone from outside, ecause if the pastor preaches the sermons himself he cant publicize the speaker; it would not be ethical. You an advertise an outside speaker. A variation on this idea ould be to trade such a series of evangelistic sermons ith a brother pastor.

Pastoral Work

The pastoral program begins with constant visiting, *onstant visiting.* Some young ministers desire to shine in he pulpit and say they have no ambition to be doorbell ingers. They are going to be academically important, rite books. But you cannot be the pastor of a congreation without visiting.

Dr. John Sutherland Bonnell (perhaps you have read some of his books on pastoral psychology) was down in South Carolina last week, addressing a group of Presbyterian ministers. He warned that they should stop trying to be psychologists and psychiatrists. "There are men better trained in that field than we can ever be," he said. "Our business is to be ambassadors of Jesus Christ. There is nothing new in this emphasis on dealing with personal problems. Only the Christian pastor is competent to give delivery from such guilt, and that is the assurance of Almighty God, through His Son Jesus Christ." The trouble is, the psychiatrist usually gets the case when it is too late for the pastor to help. It is the pastor's business to get to them long before they feel the need of a psychiatrist or a divorce lawyer. We are expected to go out into the highways and hedges and compel them to come in, Jesus said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," and "I was sick and in prison and ye came unto me — ye visited me." He did not say, "You set up an office some place where I could have come to see you if I had wanted to." No. He said, "Ye came unto me." Constant visiting!

Every home in a parish should be a focal point whereby the pastor multiplies his contacts in the community. In every home of your parish the members know people whom the pastor doesn't know: friends, relatives, neighbors, business associates. Every one of these is a new point of contact for the pastor. But the pastor cannot make these contacts without visiting.

The pastor has many other contacts in the community through the PTA, the Community Chest, the associated charities, the hospitals, etc. In all of these activities he remains the messenger of God. He never stops being that. St. Paul who said, "This one thing I do," also said, "I am made all things to all men, that I might by all means save some."

Now, counseling. I have no objection to a pastor setting up a counseling program if he will remember certain things. One is, that it will not take the place of faithful visiting. Another is that it takes a special type of personality, and it takes special preparation — long, careful study and preparation. Another thing to remember is that it will take time to build up a counseling program. You cannot simply open an office and expect a steady stream of people to flock to your door. After you have demonstrated over a period of years that you merit the respect and the confidence of the community, you may accomplish something in this direction.

The People's Participation

How about the people's participation? When the pastor himself is what he ought to be, when he realizes that soul-winning is the heart of everything he is trying to do, gradually the people, too, will catch the fire. That is where inspiration comes in. The pastor first has to inspire his people. He has to do a little pushing when he

comes to a congregation that has not been used to soul-winning, has not been used to sharing its blessings and sharing Christ with the community. That is the way our churches used to be. If it was a "German Lutheran Church" everyone in the community who had a little German accent was supposed to go to that church. And if someone who didn't have the accent went to that church. people would line up on both sides of the sidewalk afterward and eye him askance as he went out, as much as to say, "I wonder how that bird ever got in here." Don't laugh! It was the same way with the Swedish and Norwegian churches. But those days are gone forever.

When a pastor comes to a congregation that has not been doing soul-saving work, has not been reaching out into the community, it is hard for the pastor. It is like trying to push a heavy wagon. The pastor gets hold of the tongue of the wagon and pulls with all his might. The people sit up on the load. I knew a pastor who compared some people in the congregation with the mud on the wagon wheel. They didn't contribute anything to the impetus of the wagon; they just went along for the ride. The pastor goes to one of the wheels of the wagon, let us say the ladies' society, and takes hold of a spoke and pulls and tries to get the load to move. He runs around the wagon to another wheel — the League or the Sunday school — and he pushes a little here and a little there. Gradually, creakily, the whole enormous weight of that congregation begins faintly to stir. And then he pulls a little more, and someone jumps off the load and starts pushing, and the thing gets momentum. That is the way we have to start it. That is the way we have to get our people to thinking and studying and working in terms of soul-winning.

Someone has said that if you want a certain type of man you should start with his grandfather. When you inherit a congregation, you get them all at once; the grandfathers and grandmothers, the middle-aged, the youth and the children. And the thing for the pastor to do is to get them all to cooperating with him. A pastor should aim to leave every congregation in such condition that the new pastor coming in will find ready helpers there — pushing, not riding.

The pastor should all the time be training the congregation, through every educational agency, through the printed page, through every personal contact, and through every sermon. But there should be a special group under training in the congregation, too. Some years ago I suggested to a district synod a year's program, something like the one outlined by Dr. Weiskotten this morning. It started, like his, in the summer, when there is the least activity in the congregation, and went on by two-month periods, detailing the activities in an evangelistic program for the whole congregation for a whole year. I presented this with my usual optimism, thinking that the synod would immediately adopt it, and that every congregation and pastor would follow the plan for the coming year—with wonderful results in evangelism for the whole district. They heard me, they listened politely, they thanked me—and then they went on to other business. Received and filed!

We must organize the congregation for soul-winning, and there should be one group working at special preparation for a specific task. What group shall we train first? It doesn't make a great deal of difference, because next year you are going to train another special group. If you train the church council this year, then train the Sunday school staff next year, and the year after that train another special group. After a while you get around the whole congregation and everyone will have had some special training in a special task.

Every congregation ought to be organized, but I am afraid our pastors are sometimes better organizers than they are pastors. Some of them organize their congregations all to pieces. They divide them up into so many little pieces, and they arrange meetings for each one of the little pieces and attend all those meetings, until the pastors are moving around with great rapidity and think that they are surely serving the Lord. I have told this story on myself before so I may as well tell it again. One day, as a boy, I found a big wheel off a baby buggy. The tire was gone, so there was a nice groove around the outside. I fastened that big wheel up against the fence posts and then, with a rope, made a belt from the big wheel to a smaller one, made a counter shaft there, and from there I ran strings to other wheels. I put a treadle on the big wheel, and when I got that one going all the other wheels would go around in a great big buzzing, beautiful confusion. Wonderful! I was having a lot of fun with it when my father came out to the yard. He looked it over carefully and asked, "What does it do?" "Why, Pop," I said, "it goes round and round." A lot of preachers are going round and round, starting organization after organization and keeping them going, revolving at a terrific rate.

Some organization we must have. We ought to have trained ushers for example. In addition, I would like to see in every congregation a trained hostess — a little old lady, as I imagine her, a sweet white-haired lady, who knows everyone in the congregation and who is able in the nicest way to greet visitors at the services, get their names for the register, with addresses and phone numbers. After the service, the details are ready for the pastor. There can be an evangelism committee, a publicity committee, a tract committee. Some pastors have found very useful the appointment of block visitors for every block in the area served by the congregation. These block visitors could be two women, or a man and his wife who know every time a new family moves into their block and visit that family, inviting them to the services.

If we could now, out of this wonderful conference, develop a plan whereby the directors of evangelism of the various Churches would jointly set up an outline for each month of the year — a plan that would work, with variations, for different types of congregations — and if every congregation of our Churches, including those of the Missouri Synod, would adopt that plan and work at it for one year — well, that would be just like the telephone company deciding to attend to the telephone business for one year. This is our job. We never had any other.

NEW BOOKS

OPHER TAILS FOR PAPA, Erling N. Rolfsrud, Augsburg, 51, 86 pp.

"Daddy, it's wonderful"! Quote nine year old Miriam, de- uring it in an hour, and eight-year old George, sandwiching in between outdoor expeditions to the near-by creek as a ember of the U.S. "Calvary". It's a book for children, ages ything up to ninety. You'll like it too, especially if you n remember back to those days when you snared gophers or ard harrowing stories of the prairie fires your father barely caped. Written with delicate understanding of the child- art, about the trials of little Sven when a prospective church gan will eventuate in his elevation to the role of official mper. As an excuse, buy it to give to some little girl or y—and be sure you read it first.

George Muedeking

—O—

HE TEN COMMANDMENTS WILL NOT BUDGE, by B. A. Maurer. Concordia Publishing House. 1951. 104 pages. $1.75.

Pastor Maurer of the Sherman Park Lutheran Church in ilwaukee, Wisconsin, has contributed in his modest book, The Ten Commandments Will Not Budge," a very live and ost helpful consideration of whether or not the Decalogue is umbling as the cornerstone of our modern living.

In a most vivid as well as readable way, he stresses the real eed of recognition and obedience to the Ten Commandments. t the same time, Pastor Maurer sets forth the disastrous re- lts of disobdience in our present day.

Truly, the reader concludes with the author: The Ten ommandments will not budge. This book might be recom- ended for the libraries of young people's groups for it has helpful challenge to modern youth.

Carl J. Scheidt

—O—

IERCIES MANIFOLD. Radio Messages Broadcast during the Summer of 1949, by J. W. Behnken. Concordia Publishing House. 1950. 147 pages. $2.00.

These sincere and spiritual sermons were delivered on the utheran Hour network during the summer of 1949, in the six- eenth season of the Lutheran Hour by the President of the utheran Church-Missouri Synod. There are sixteen ser- ons beginning with Pentecost and closing with Sunday chool Week in September. Like the companion volumes of the he printed messages delivered in the past by the sainted Dr. V. A. Maier, this one, by Dr. Behnken, can be characterized y its deep sincerity, firm faith and immovable stand on the criptures as God's eternal Word. This is another volume of utheran preaching that will serve as a helpful witness to our ay.

Carl J. Scheidt

—O—

HE CHIEF STEWARD, J. E. Herrmann, Concordia, 1951, 108 pp. (No price given).

Brethren, look to your laurels! The old days when we look- d aside with knowing glances while "Missouri" told 79 mil- ion other Lutherans of the world who alone was a true Lu- heran, are over. One gets the comfortable (or uncomfort- ble) impression from a book such as this that the future of utheranism in America may very well belong to this hitherto leeping giant. He is awake now, aware that he lives in the twentieth century. And he is prepared to wield the sword of the Spirit. Look to your laurels!

This is a little manual on pastoral leadership, which fully understands that the Christianity of the congregation depends finally on the life-convictions of the congregation's pastor. Its burden is to awaken concern for use of the full resources of the congregation through more adequate lay participation.

You'll just love to hear the author's judgment that no pastor should do any congregational work he can push off on his members. Now won't you? You will, until he begins to expose the small hold on our Christianity has had on pastoral hearts as demonstrated by the little use the pastor has made of his members. Then the book will drive you to most uncomforting self-analysis, as you discover with him that ultimately you were so unsure of your own position and the divine resources that you never dared to sit out the period while your members were catching and sharing your active faith.

You will underline frequent and apt quotations. You will use the author's programs and evaluations. You will find for yourself a more satisfyingly adequate ministry when you put the program he outlines into practice, both for yourself and your congregation.

My guess is that the placing of this book into the hands of every pastor in the American Lutheran Church by its Department of Stewardship and Finance will prove to have been one of the wisest examples of stewardship in a score of years.

But now, if we could only get somebody to read it who would not be frightened away by the title. All of us have dozens of articles about "stewardship" we are going to read someday. Would that there were a different name for this total commitment to Christ, in order that we would not need to think automatically of another way to raise money when the word is mentioned. I fear we never will breathe new life into that word. Maybe we can take a tip from the Revised Standard translation, and begin to call the whole subject, "consecration", instead of the outmoded sanctification or the misunderstood stewardship. Or perhaps brother Hermann can take his cue from Luther and name his book for the next edition, "The Little Christ", remembering Luther's word that we are all little Christs to others.

Anyway, don't stay away from an inspiring study of this book because of its title. You'll be a better **steward** for reading it.

George H. Muedeking

—O—

KARL GÜTZLAFF ALS MISSIONAR IN CHINA, "Publications by the Swedish Society for Missionary Research, I." by Herman Schlyter, Lund, Sweden, published by C. W. K. Gleerup. 1946. 318 pp., including 11 pages of **English summary,** a bibliography and index.

Gützlaff was one of the important pioneer Protestant missionaries in China. His life has not previously been written. He was among that band of eager spirits who went to China just when it was becoming open to missionary work. Although his own efforts ended in failure, he nevertheless had an important and permanent influence upon foreign mission work in China and elsewhere. It is high time that our debt to this pioneer should have been recognized.

In this book, Dr. Schlyter has done an admirable piece of scholarly work. He has brought together practically all the

information available concerning this missionary. He does not merely present it as a history. He has reflected upon it, so that the narrative becomes an account of the independent missionary as such. He points out the ways in which an independent missionary is led to act, and illustrates them in this outstanding missionary's life. The book thus constitutes a historical study dealing with the two chief forms of foreign missionary work, the society mission and the independent missionary. It is worth study by mission executives.

Gützlaff (1803-1851) grew up in German Pietism and Romanticism. He was converted under Moravian influence and was one of those through whom were spread Moravian ideas and methods of missionary work. Sent out to Java by the Dutch Missionary Society, his attention was turned to the Chinese by Morrison and Medhurst. A truly independent spirit, Gützlaff broke with the Society and went first to Siam, where he worked for three years, among other things translating the Bible into Siamese, then to China. He made rapid trips along the Chinese coast, later going short distances into the interior, preaching, distributing the literature he had written, and sending back to Europe highly optimistic reports of the situation in China. As a result, nearly twenty missionaries came from England and America. David Livingstone was among those who were influenced by Gützlaff to go to China. The Opium War, however, turned Livingstone elsewhere. In Africa, he utilized many of Gützlaff's methods.

Gützlaff succeeded Morrison as Chinese secretary and interpreter to the East India Co., later becoming a representative of the British government in China. He thus attained secure financial support at the cost of becoming largely tied to Hongkong. He was an unusual linguist and an assiduous worker, publishing books and magazines in Chinese and almost singlehandedly completing a revision of Morrison's Old Testament.

He felt that the main task is not to found churches or congregations but to preach the gospel. He sought "souls who are ready." He consequently sought to cover rapidly as much territory as possible. He was quite content to leave the newly-opened treaty ports to other missions who were willing to found settled institutions. He wanted to penetrate to the heart of China with rapid evangelization and itinerant preaching. His aim was the evangelization of all Eastern Asia in his generation.

The lack of sufficient European helpers and the large stream of Chinese who wanted to be trained (and supported) gave him the conception of working through Chinese, whom he should train and send throughout China, preaching and distributing literature in every province. His own employment kept him from going far from Hongkong. So he organized the Chinese Union, a group of Chinese united to spread the Gospel in their own country. In five years from 1844 it grew from twenty members to more than 1100, two hundred of whom were preachers.

During a year's furlough in Europe, Gützlaff aroused a furor of enthusiasm that became a veritable triumph. He started mission organizations in London, Amsterdam, Berlin, Stettin, Stockholm, Copenhagen, and elsewhere. But while he was away, less sanguine missionaries found his Chinese Union honeycombed with deceit, corruption, and superficiality. Legge and others exposed the facts, writing to people in Europe. Gützlaff's European helpers and support dropped away. When he died six months after his return to China the institutions he had set up soon came to an end. But not so his influence. It was Hudson Taylor, who had been reading about Gützlaff and who was sent out by the Gützlaff Association in London, who continued Gützlaff's methods, but with more circumspection. This extraordinary German was actually the grandfather of the China Inland Mission.

Homer H. Dubs

Deus Ex Laboratorio

Do scientists believe in God? Most of them do, concludes Reporter Howard Whitman after a cross-country tour of the nation's laboratories.

There are skeptics, of course, Whitman concedes in an article in the current issue of **Collier's.** But the majority of scientists, like Newton, consider themselves children playing on the seashore while the ocean of truth lies undiscovered in the distance.

"What we know is just the tiniest fragment," said a Wayne University professor of physics. "For the whole, we depend upon faith." Even the "law of chance" presupposes a law, argued an anthropologist. "Whose law? For me, I prefer the belief in a creator, divine, supernatural. I cannot accept chaos."

At Brookhaven National Laboratory an engineer was sure that he could account for God scientifically. "Up in the pile we see mass disappearing and becoming energy, but nowhere can we add to or subtract from the total of mass and energy. Where did mass and energy come from? . . . We have found laws to prove we can't make it. Yet it must come from somewhere. There must be a Higher Power who can make it."

The older scientists, reported Whitman, have the deepest spiritual awareness. "Most of them had gone through the phase of agnosticism. They had moved on." Said one elderly geneticist: "When we think we know a lot, we're agnostic. When we learn how insignificant our knowledge is—we return to God." It is the cocksure youngster in the laboratory Whitman found, who says, "How wonderful I am! Look what I've found in the atom!" The old man says, "Isn't God wonderful—look what He's put in the atom!"—**Time.**

NEWS OF THE CHURCHES

herans Hold
t Convention

he first Southern California t convention of five Lutheran ods from California, Arizona and ada will be held in Los Angeles n May 6 through May 8 under ction of an executive committee n members from each of the five ies.

he larger group meetings will be l in the First Methodist Church 8th and Hope Streets, while in- dual gatherings will be conducted several locations yet to be desig- ed.

his history-making gathering of heran groups will emphasize the me, "The living Word in a Re- nsible Church." Nationally known akers will address the more than thousand delegates and pastors o are expected for this series of nts.

mong the participating Lutheran ies to be represented at the Con- tion will be: American Lutheran urch, United Evangelical Lutheran urch, and the United Lutheran urch in America.

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heran Leader Warns
'Political Interference'

Minneapolis, Minn. - -, "Political erference" in the administration welfare was termed "a real danger" Dr. Oscar A. Benson in an address ning the Midwest Regional meeting the Lutheran Welfare Conference America.

Too often," said Dr. Benson, who president of the Augustana Luth- n Church, "positions in agencies ve been assigned on the basis of itical patronage with regretable ults.

Policies have been established by islatures for political reasons that ve been in complete conflict with ll-founded welfare philosophies." Dr. Benson singled out the policy publishing lists of beneficiaries public welfare as one resulting m "political interference."

he Augustana head deplored the t that "minority groups, especially larger cities, are left to nobody's cern in all too many instances."

'To each his own' is the policy a large degree, not least among rch agencies," he said.

Among such groups as Indians, Negroes and Mexicans, we may expect to find a large percentage of needy in one way or another, but it is easy to 'pass the buck' to other agencies who are supposed to be a more 'natural' service group."

In reality, Dr. Benson declared, "the Church has a larger responsibility than any secular group by virtue of its claim to be the 'handmaiden of Christ'."

The Augustana leader warned of the "dangers inherent in the 'welfare state', particularly the possibility that the state will take away the privileges of the Church to pursue its own basic standards."

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Theological Seminaries
Called 'Poor Relatives'

Philadelphia - - Theological seminaries are usually the poor relatives of other professional schools, being not nearly as well supported or equipped, Dr. Franklin Clark Fry, president of the United Lutheran Church, said here.

He addressed the annual gathering of the Women's Auxiliary of the Lutheran Theological Seminary of Philadelphia.

Dr. Fry noted the growth of the auxiliary from several hundred to about 12,000 members. He observed that it had financed, mostly through $1 a year dues, $105,000 worth of physical improvements to the seminary plant in Mt. Airy, Philadelphia.

Until the women took a hand in 1939, he recalled, the seminary had "a leaky roof, peeling paint and was generally in poor condition."

The next great need, Dr. Fry said, was "for the strengthening of personnel." He said that the student body had grown recently from 84 to 150 members, but there were only six full-time professors on the staff.

The auxiliary's current project is a $30,000 renovation of the library, Mrs. S. White Rhyne, its president reported.

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Lutherans Set Spring
Clothing Appeal

New York - - The annual spring clothing appeal of Lutheran World Relief will be held April 13—20, it was announced here by Bernard A. Confer, administrative secretary.

"It is fitting that this clothing drive should follow Lent—the season of sacrifice," Mr. Confer said. "The Easter message in our hearts can bring hope to despairing souls and will give renewed demonstration of our love for our merciful Saviour."

Cooperating in the drive will be nearly 10,000 congregations affiliated with the eight member bodies of the National Lutheran Council.

Mr. Confer said Lutheran World Relief is planning to ship the clothing abroad as soon as it is collected, in order to meet urgent needs in Europe, the Middle East and Korea.

Six warehouses throughout the country will be avaible during the campaign. Four of these, open the year round, are in Easton, Pa., New Windsor, Md., and Los Angeles and San Francisco, Cal. In addition, receiving depots will be opened in Minneapolis, Minn. and Napanee, Ind.

——o——

Dedicate Brotherhood
Chapel In Lutheran Church

St. Paul, Minn.—Clergymen of several denominations, including an Episcopal bishop and a Jewish rabbi, participated here in the dedication of a brotherhood chapel in the new $625,000 Gloria Dei Lutheran church.

Purpose of the chapel and its six windows—gifts from members of various religious groups—is to "symbolize the brotherhood of all men in our common faith," explained the Rev. Dr. Clifford Ansgar Nelson, pastor.

The Rt. Rev. Stephen E. Keeler, Episcopal bishop of Minnesota, delivered the dedicatory sermon.

Rabbi W. Gunther Plaut of Mount Zion synagogue, St. Paul, presented one of the six chapel windows, a gift of the Mount Zion congregation.

The Jewish window has the six-pointed Star of David and the seven-branched candelabra and the words of the Shema: "Hear O Israel, the Lord thy God is one God." It is intended to symbolize the ancient Hebrew traditions of the Old Testament.

Another window, given by a local Roman Catholic businessman, is referred to as "the Catholic window." It has the ancient signs of the Church's authority, the mitre and the crozier and the words of the Nicene creed in Latin: "I believe in one, holy, catholic and apostolic church." This window "represents the family of church-

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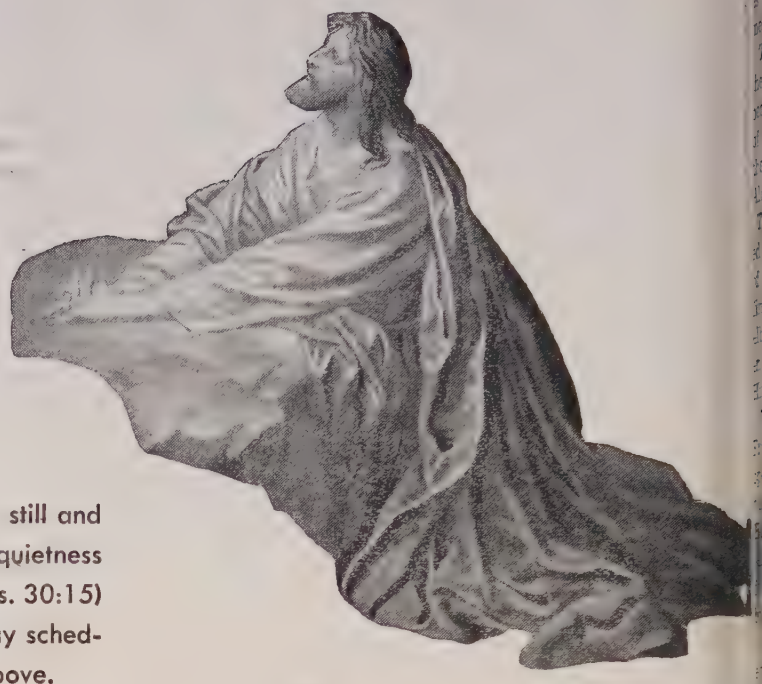
for daily living . . .



Such familiar passages of Scripture as: "Be still and know that I am God" (Psalm 46:10) — "In quietness and in confidence shall be your strength" (Is. 30:15) encourage us to take time in our busy, everyday schedules to draw strength and inspiration from above.

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vith an episcopal form of govern-
t."

ird is the window that represents
Lutheran family of churches. It
s the insignia and coat of arms
Martin Luther, surrounded with
e Reformation slogans: "Faith
ne, Grace Alone, The Word Alone."
e window representing the Reform-
churches has on the background
a Colonial pulpit the renowned
question and answer of the Heid-
rg catechism: "What is the chief
of man? To glorify God and enjoy
forever."

ne fifth window represents the
Protestant churches and has an
n Bible with the inscribed quota-
of Pastor Robinson of Leyden,
land, as he preached a farewell
non to the American Pilgrim
ers: "God has still more light to
k forth from His holy word."

he last window symbolizes the
menical movement and has for
inscription the words of St. Paul:
ere is One Lord, One Faith, One
tism, One God and Father of all."
h. 4:5,6).

he chapel is known as the Brother-
d Chapel of the Good Shepherd.

—o—

herans Plan 'Theology
ool' For Laymen

pringfield, O.—A "School of The-
y for Laymen" is planned at
tenberg College here.

r. Clarence C. Stoughton, president
Wittenberg, described the projected
ool as probably "the first of its
d in American religious history."
ccording to present plans, it will
conducted by Hamma Divinity
ool, Wittenberg's graduate the-
gical seminary under the direction
Dean E. E. Flack and with the
peration of the Lutheran Laymen's
gue.

he latter is a national agency of
United Lutheran Church in Amer-
and is responsible for the Church's
wardship program.

aymen who are leaders or potential
ders in church work would be
en theological and practical train-
at the school, Dr. Stoughton said.
Throughout our American Church."
said, "there has always been a la-
ntable lack of means for laymen
obtain organized training in the
ristian faith and in effective methods
putting that faith to work.

"The Church's task, particularly
this day, is too big a job for the
rgy alone, no matter how able and
w consecrated they may be. No
ngregation or church body can be
ly effective without active, intel-
ent and consecrated lay workers.
We hope this school will provide a training ground for a few such lay leaders, training which other existing facilities alone cannot supply."

Himself one of the country's outstanding Lutheran laymen, Dr. Stoughton is the first lay president of Wittenberg College in the institution's 107-year history. Last year he was named "Lutheran Layman of the Year."

The school is expected to be launched in the spring. Tentative plans provide that classes will be conducted on Saturdays, with four eight-week terms held during each school year, and possibly a summer session. Enrollment will be limited to about 30 or 40 persons per term.

The curriculum will include Bible studies, Christian doctrine, church history, practical church work, history, philosophy, sociology and education.

—o—

Lutherans Act to Discourage Student Marriages

Columbia, S. C.—The South Carolina Lutheran Synod, meeting here, noted a "seemingly growing problem" of student marriages and took action to discourage them.

"There seems to be a growing tendency for ministerial and even col-

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Text by Gerald Giving Illustrations by Lee Mero

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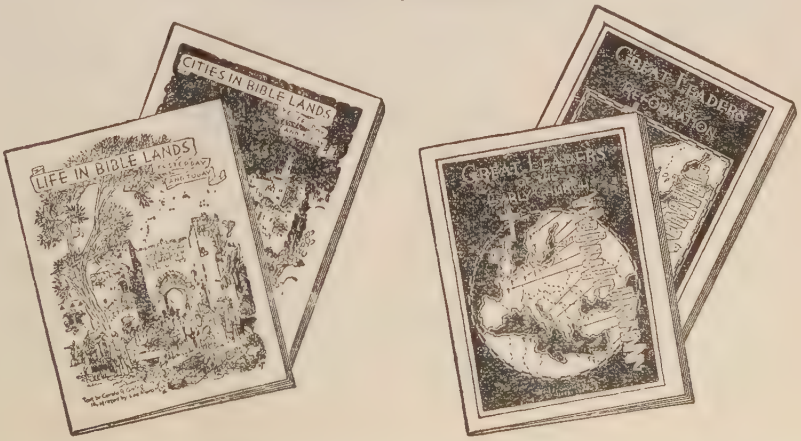

AUGSBURG PUBLISHING HOUSE, MINNEAPOLIS 15, MINNESOTA

lege students to marry before finishing their education," a committee reported to the Synod.

"Such student marriages present many additional problems and we feel the consideration of marriage before graduating from seminary or college should be discouraged."

A committee recommendation that beneficiary students in Lutheran colleges or seminaries be advised against matrimony until completion of their courses was adopted by the Synod.

If a student wishes continued aid after marriage, he must submit a new application and have his new status fully reviewed, the Synod decided.

——o——

Urge More Clinical Training for Seminarians

Washington, D. C.—Increasing clinical training for seminary students to help them deal with family problems was urged here by the biennial meeting of the Atlantic-Central Region of the Lutheran Welfare Conference in America.

A resolution adopted by the meeting declared that "while we rejoice in the progress made in some of our theological seminaries in the area of clinical training, we continue to urge that a more adequate training be provided."

The delegates also expressed concern over the need for occupational therapy for aged persons who are guests in Lutheran homes for older people. An adopted resolution asked the Division of Welfare of the National Lutheran Council to add a staff consultant in this field for Lutheran institutions.

Approval was given to a proposal that all Lutheran welfare agencies adopt a common symbol.

——o——

Evangelical Lutherans To Get Record Budget

Minneapolis, Minn.—A record budget of $3,000,000 for the 1953-54 biennium will be recommended to the convention of the Evangelical Lutheran Church here in June, it was announced by the Rev. Raymond Olson, stewardship director.

The amount, proposed by the ELC board of trustees, would be an increase of $900,000 over the budget in effect during the past two years.

It would be divided among the five departments of the Church: home and foreign missions, charities, education and pensions. Department heads had urged a budget $357,000 larger than the one the trustees are recommending.

The $3,000,000 budget, Mr. Olson said, has been designed to avoid the necessity for special appeals during the biennium by providing for anticipated needs in new areas of work and for increased costs.

The trustees also are recommending that the Church raise $622,000 for the activities of the National Lutheran Council, beyond the $3,000,000 budget.

The convention will be held June 4 to 10 at Central Lutheran church here.

Missouri Synod Sets $10,000,000 Appeal

Chicago—A team of 100,000 l volunteers of the Lutheran Churc Missouri Synod will visit their 1,800 000 fellow church members on Sunda March 23 in an effort to get $10,000,0 for the denomination's missionary a education expansion program.

The amount sought is in additio to the $5,250,000 allocated for the purposes in the regular 1952 budg Funds raised will be used to develo the facilities of the 14 colleges a seminaries operated by the Missou Synod and for its world-wide missi program.

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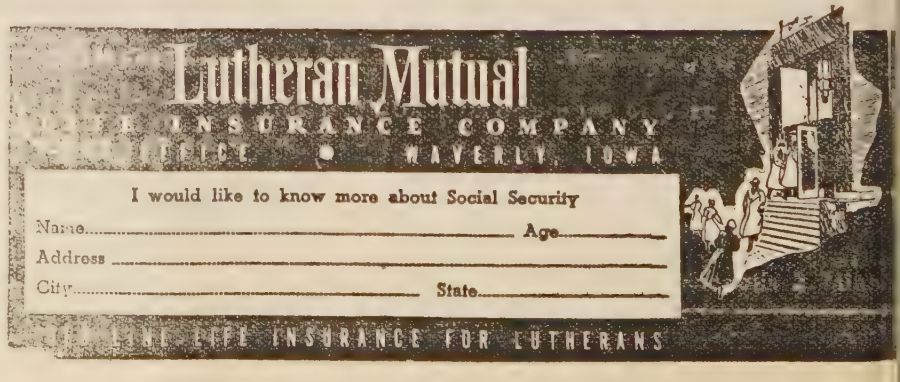

ur people expect to raise more n $10,000,000," said Dr. John W. nken, president of the Synod. these days of fear and moral ruption, we believe that people d the Gospel of Jesus Christ."

fearly all of the 5,000 Missouri hod congregations throughout the ted States and Canada are expect- to take part in the member-to- nber campaign, known as "Con- st for Christ."

—o—

rch Leader Urges en Mind' Toward Russia

Buck Hill Falls, Pa.—A need for ericans to keep an open mind ard Russia if peace is to be at- ned was urged here by Dr. O. derick Nolde, director of the mmission of the Churches on ernational Affairs.

Addressing the annual meeting of Conference of U.S.A. Member urches of the World Council of urches, Dr. Nolde said that "we st cultivate in our people an at- ude which will be conducive to onciliation with the U.S.S.R., and must convincingly manifest that titude in our actions."

Dr. Nolde said that the United tes is " caught in the meshes of far-flung rearmament program l controlled to a completely un- rranted degree by the unpredict- e decisions in Moscow."

As a result, he warned, "we are danger of building a national mind- where we would repudiate a set- ment with Russia, even if Russia re to abandon its methods of coer- n, infiltration and false propa- nda."

"If we are to capture the moral tiative which alone can prevent r and promote peace," he said, e must seize every opportunity by rd and deed to hasten the day en reconciliation will be the dy- nic force in international relations."

Dr. Nolde is on leave of absence m his post as dean of men of the aduate School of Lutheran Theo- gical Seminary in Philadelphia. e commission of which he is director a joint agency of the World uncil and the International Mis- nary Council. He attended the ent sessions of the General Assemb- of the United Nations in Paris an observer, and is a consultant the U. N.'s Economic and Social uncil.

—o—

rlin Pastors Hit ne Party' Church Rule

Berlin—Opposition to alleged 'one- rty" rule in the Evangelical Church in Germany (EKID) by the Confessional group led by Pastor Martin Niemoeller was expressed here at a meeting of 200 pastors from the Berlin and Brandenburg area.

It was the first public meeting held by the Free Convent, an organization of Berlin-Brandenburg pastors which seeks "spiritual and organizational renovation" of the Evangelical Church. The organization claims a membership of about one-fifth of the pastors in the Berlin-Brandenburg area.

The Free Convent charges that a "radical" wing of the Confessional Church, represented by the Brethren Council, exercises control of EKID. Pastor Niemoeller, president of the Evangelical Church of Hessen and Nassau and foreign secretary of the EKID Council, is considered the leader of the Confessional group.

During the meeting the "autocratic policies" of Pastor Niemoeller were denounced. However, Dr. Borngaesser of Wiesbaden said that the crux of the controversy was "not the person of Pastor Niemoeller but the Church-political system and the theological concept he represents which threatens to destroy the dynamic of Evangelical thinking."

Charging that since 1945 "virtually all influential posts" in EKID had

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been held by members of the "radical" wing, he said that "it is the predominant power position of this group, under which as many as ten different posts are held by one member, that makes any genuine opposition impossible."

"It is unthinkable," he added, "that such a Church can still call itself 'the Church of the Reformation'."

Dr. Otto Dilschneider, Berlin theology professor, said that the majority of Evangelical pastors no longer felt it possible to justify Pastor Niemoeller's position to their parish members. Since the war he said, "a sort of cabinet government" has formed within EKID, turning "even the synods into instruments of Church management," and imperilling the pastors' "rights of co-determination."

Pastor Niemoeller's opposition to rearming West Germany on the ground that it would endanger German unification was criticized by Dr. Ferdinand Friedenburg, West Berlin Christian Democrat leader.

"Every Protestant Christian should approve a West German defense contribution," he said, "because it is the only way to keep the Communists from realizing their hope of bringing the whole of Germany under their control by military conquest."

——o——

German Lutheran Leaders warn on Political Activities

Berlin—A resolution warning against political activities by the Church was adopted here at a two-day session of bishops and other leaders of the United Evangelical Lutheran Church in Germany (VELKD).

The resolution said that "attempts by some groups and individuals to steer the Evangelical Church in Germany (EKID) and its Synod toward a course of political engagement are preventing the Church from exercising its true service to its people."

"The Church must resist the temptation to meet international political tensions with an assumed political philosophy," it added, "and must distinguish clearly between its genuine activities which are contradictory to the Church's essence."

——o——

Bar Special German Church Session on Rearmament

Berlin—Requests that the Evangelical Church in Germany (EKID) call an emergency session of its Synod to discuss German rearmament were turned down at the regular meeting of the EKID Council.

The request had been made by Pastor Niemoeller, the Brethren Council of the Confessional Church, and the Evangelical Church in the Rhineland.

It is unlikely that the Synod now will be convened before its regularly scheduled meeting in October.

Although the Council was expected to discuss and take a stand upon the question of Germany's contribution to the defense of Western Europe, a statement issued after the meeting listed the pending new marriage laws, budget matters and German parishes in Italy as the only subjects discussed.

Pastor Niemoeller, who is foreign affairs secretary of EKID and President of the Evangelical Church in Hessen and Nassau, was absent from the meeting. He is in the United States on a lecture tour. Also absent was Bishop Hanns Lilje of Hannover, vice-chairman of the Council, who is in South Africa.

——o——

Yugoslav Lutherans Form National Council

New York—A National Council of Lutherans has been formed in Yugoslavia, according to a report received here by the National Lutheran Council.

The new group aims to achieve closer cooperation between the Slovak

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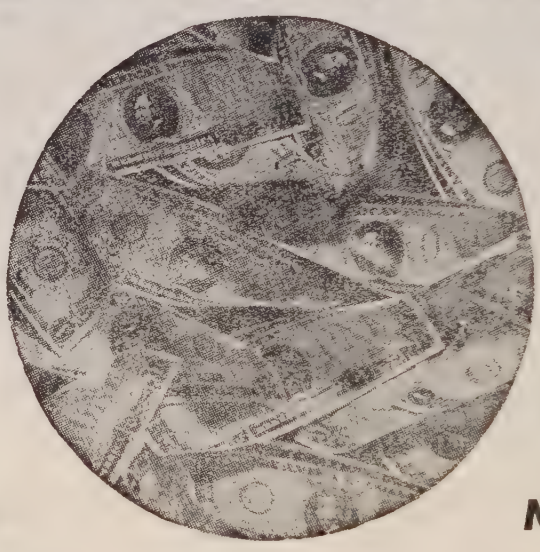

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garian, Croatian and Slovenian ndish) Lutheran Churches, which e a combined membership of 150,- and constitute 70 per cent of oslavia's Protestants.

ishop Samuel Starke of Backi ovac, leader of the Slovak Church, elected president of the council.

mmediately following its formation, council named four delegates to esent it at the Assembly of the ld Lutheran Federation in Han- er, Germany, July 25-Aug.3.

also voted to file applications for al security payments to pastors' ows and orphans under a plan ounced by the government last r.

—o—

Hungarian Lutheran ders Resign

ienna—A major crisis has develop- in the Lutheran Church in Hungary h the resignation of several of the urch's top leaders.

among those who have resigned are of the Church's four bishops — tan Turoczy of the Trans-Danubian trict, who also was ministerial presi- t of the General Synod, and Jozsef bo of the Cis-Danubian District.

heir resignations come close on the ls of the withdrawal of another ding Hungarian Church official, Dr. n Reok, Inspector General anl lay sident of the General Synod.

he crisis in the Lutheran Church is arded as the worst since the arrest, l and imprisonment of Bishop Lajos lass in the fall of 1948, when the mmunist regime launched its cam- gn to bring about the complete sub- sion of the Church to the State. hop Ordass was formally deposed in ril of 1950. A month later he was eased from prison and has since been ing in retirement.

he two Hungarian bishops remain- in office are Laslo Deszery of the ntana District and Lajos Veto of the cian District, with the latter succeed- Bishop Turoczy as presiding bishop the Church.

—o—

ngarian Lutherans Plan legation at Hannover sembly

Budapest—The Hungarian Lutheran urch will send a delegation to the theran World Assembly at Hannover, rmany, July 25 to Aug. 3, it was an- unced here following a meeting of Church's bishops and lay presidents. Membership of the delegation will be cided upon before the end of this nth, according to a letter the meet- ordered sent to the general secre- y of the Lutheran Federation in neva.

West German Evangelical Leaders Back Defense Efforts

Berlin — Prominent Evangelical Church leaders of the (West) German Federal Republic have sent a resolution to the Council of the Evangelical Church in Germany favoring West Germany's integration into European defense efforts.

The resolution was signed by all West German Evangelical bishops, the chairmen of the Evangelical youth, students' and women's organizations and other large Protestant groups, and many clergymen and lay leaders.

Stating that "there is no divine order which makes it impossible for the Christian conscience to agree to a German defense contribution," the resolution said that "the readiness of the German people to serve peace in every possible way does not necessarily mean it must be prepared to remain unarmed forever."

The resolution said that in the past "the military impotence of those who were serious about right and peace has increased the danger of war, especially when undefended areas invited agression."

"Our Church aims at strengthening the will for peace within the German people," it said, "but it must be denied that the Church has the mission of warning the German people against participating in a European defense scheme."

—o—

Lutherans Back Relief Roll Secrecy

Washington, D. C.—Support of the policy of keeping relief rolls secret was voiced here by the Atlantic-Central Region of the Lutheran Welfare Conference of America at its biennial meeting.

The conference endorsed the position of District Commissioner F. Joseph Donohue who is opposing a move to open the capital's relief rolls to public inspection. The other two District Commissioners favor public inspection, but President Truman has indicated he backs Mr. Donohue's position.

The Rev. Carl Futchs, chairman of the conference, told Mr. Donohue that "we congratulate you for maintaining the privacy of relief rolls." He said that the conference earlier had adopted a resolution reaffirming its "deep concern over preservation of the principle that agency records containing confidential information on clients be kept inviolate."

Before passage of the Jenner amendment, the Federal Security Agency was authorized to deny federal funds to states violating secrecy of information about relief clients.

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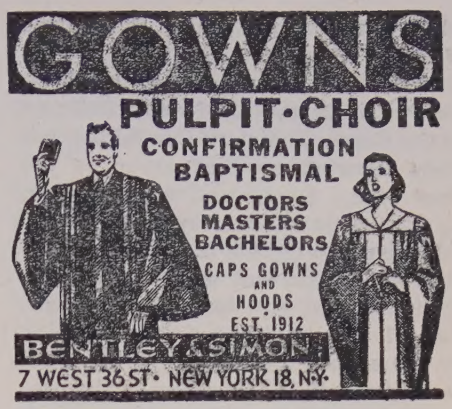
Senate Bill Would Bar Citizenship to Objectors

Washington, D. C.—Congress is considering legislation which would have the effect of denying American citizenship to members of religious groups



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which have scruples against the bearing of arms.

The bill, S. 2550, sponsored by Senator Pat McCarran (D.-Nev.), chairman of the Senate Judiciary Committee, has been reported by that group to the floor of the Senate and will be taken up for debate at an early date.

Designed to tighten U. S. immigration laws and to prevent the entry of subversive groups, principally Communists, the bill would bar religious pacifists by the simple substitution of the word "and" for "or" in two places in the proposed oath of naturalization.

This oath would require the petitioner "to bear arms on behalf of the United States when required by the law, and to perform noncombatant service in the armed forces of the United States when required by law, and to perform work of national importance under civilian direction when required by the law."

A similar bill, H.R. 5678, being considered by the House Judiciary Committee, has the word "or" in front of the alternatives.

Most religious pacifists can subscribe to that oath if the word "or" appears before the alternatives, but by substituting "and" the Senate committee has made it necessary for the applicant to take an unequivocal oath to bear arms.

Dr. A. Stauffer Curry, executive secretary of the National Service Board for Religious Objectors, said in a statement released here: "We have been told by the planners of the Senate bill that it would prevent the naturalization of conscientious objectors."

—o—

Bible Societies Distributed 22 Million Scriptures in 1951

Ootacamund, India—More than 22,000,000 copies of the Scriptures were distributed throughout the world last year by member groups of the United Bible Societies, it was reported here at the organization's world council and conference.

The meeting, first of its kind held in Asia, also was told that the Bible was translated into some new language or dialect in every month of 1951.

Discussing methods of Bible distribution in various countries, the delegates endorsed the continued use of colporteurs but recommended that greater use be made of local churches and congregations.

Problems of Bible production and distribution peculiar to Asia was a major concern of the conference. It was unanimously agreed that the Bible's message was the best hope for Asia's deepest needs.

Stress also was laid on the place of the Bible in the home. Women delegates submitted a report urging a world-wide campaign to bring the Bible into a more central place in the home.

Noting that 1954 would mark the 150th anniversary of the founding of the Bible Society movement, the delegates voted to urge churches to promote recovery of the Bible message in public preaching and private devotions. They said this would constitute the "most effective weapon against the forces which are threatening the institutions of freedom and democracy."

Delegates from 25 countries and 26 communions attended the conference.

Bishop Eivind Berggrav of Oslo, former head of the Norwegian Lutheran Church, was reelected president of the Societies, and Dr. Eric North, genera secretary of the American Bible Socie ty, chairman of its council. The Rev Olivier Beguin continues as executiv secretary.

—o—

Says Catholics Endorse Church-State Separation

Washington, D. C.—American Catho lics subscribe wholeheartedly to separa tion of Church and State as practiced in the United States, Auxiliary Bisho Fulton J. Sheen of New York said here

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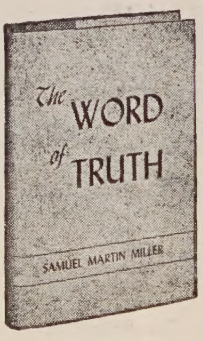

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d of worshippers at the Church of Sacred Heart Bishop Sheen said Church and State ought not to be ntimately associated.

story has shown, he said, that n we become too close to the s of this world, too intrested in olitical order, or too absorbed in conomic, we have suffered for it."

hop Sheen, who is national direc- f the Society for the Propagation e Faith, said that if the enemies ne Catholic Church would really to destroy it, "they would push us rd material things, try to get us ested in political matters. Then we d fail."

said that Catholics can be loyal to First Amendment of the Constitu- with its provision for religious li- y without any "arriere pensee" ntal reservation).

here is a lie abroad," the bishop "that the Roman Catholic Church erverting the nation, is bent upon ing the Treasury, is guilty in some or other of subverting the Consti- n in order that the State may be ervient to the Church.

his is not true. We are not in r of an established Church in the ed States. We do not want an olished Church and have never ted it. We are loyal to the United es and we propose to remain loyal ."

—o—

mbia Protestants Cite gious Persecution

ogota, Colombia—The Evangelical federation of Colombia has compil- list of 23 acts of religious persecu- which it said have taken place in country during the last three ths.

mong the incidents cited were the l shooting and beating of a Seventh- Adventist, and the case of a mount- oliceman who was said to have rid- into a Protestant church during ices, threatened the worshippers beat the pastor with a whip.

ne Confederation, which represents rotestant denominations, is compil- a survey of alleged religious per- tion in Colombia over the past four s which will be published at a r date.

—o—

nish Protestant Pastor orted Beaten in Attack

adrid—The pastor of a Protestant pel in Seville was beaten up by a up of Spanish boys who broke into sanctuary and set fire to its Bibles, nals and pews, according to a re- t received here.

he report said that a band of 15 to oys, some of whom were said to be wearing Catholic Action buttons, burst into the Spanish Reform chapel of San Basilio as Dr. Santos Molina, the pastor, was leading youthful members of his congregation in choir practice. The chapel is in a patio at the rear of a small building which from the street looks like an ordinary dwelling.

According to the report, the boys broke down the street door of the house, crossed the patio and invaded the chapel. Crying "Down with Protestantism," they poured gasoline on books and pews from small cans they were carrying and set the fluid aflame.

When the pastor tried to stop them, the report added, several of the youths set upon him, knocked him down and then fled. Choir members put the fire out before extensive damage was done.

Civil authorities, notified of the incident by congregation members, ordered a police guard about the chapel and Seville's two other Protestant centers, the Baptist and Holy Trinity churches.

—o—

Seville Cardinal Warns on Protestantism

Madrid—Pedro Cardinal Segura y Saenz, Archbishop of Seville, has warned Spanish Catholics against the spread of Protestantism in Spain.

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The warning was voiced in a pastoral letter entitled "The Heresy of Protestantism." The pastoral, parts of which were broadcast by the Spanish radio network, declared that "since 1945 Protestant proselytizing in Spain has increased considerably."

It charged that Spanish Protestants are using a greater freedom which they enjoy today to advance Protestantism.

"Protestant proselytism, having broken the dikes of tolerance, is not hesitating to advance on the open field towards religious freedom in our country," the cardinal wrote.

According to Cardinal Segura, Protestant denominations have in Spain "162 chapels, one training seminary, one publishing company and two booksellers, all devoted to fostering Protestant propaganda in Spain."

The Seville archbishop also charged that Protestant leaders had capitalized on expressions of sympathy for Britain's late King George VI to launch an intensive proselytizing campaign which, he said, had now reached "extremely grave" proportions.

"They are doing their utmost," he said, "to convert Spain into a land for their missionary work and are threatening Spain's religious unity. Through large-scale propaganda, they are compelling Catholics to protect themselves by demanding that the law be strictly respected to benefit internal peace."

Coupled with the warning against permitting the spread of Protestantism was a sharp criticism of President Truman for saying at a recent press conference that he did not like the present government in Spain.

"At a time when negotiations are taking plac for an agreement between Spain and the United States," Cardinal Segura said, "such a remark must be regarded as most unfortunate."

Stanton Griffis, former U.S. Ambassador to Spain, also was rebuked by the cardinal for attributing the President's remarks to the "intolerable delay of the Spanish government" in connection with religious freedom.

The pastoral letter was issued shortly after it was reported that the pastor of a Protestant chapel in Seville was beaten up by a group of Spanish boys who broke into the sanctuary and set fire to its Bibles, hymnals, and pews.

—o—

Says Protestants Get Freedom in Brazil

Minneapolis, Minn.—Brazil gives its Protestants full religious freedom, an Episcopal clergyman from that country reported here.

More missionaries from America are needed in Brazil and they would be most welcome, said the Very Rev. Jess K. Appel, dean of Holy Trinity cathedral in Porto Alegre.

One of Brazil's great handicaps, said Dean Appel, is that most of the people "have not yet learned to live in the presence of God."

There is considerable superstition and fearfulness among the Brazilians, he said.

Dean Appel said there are about one million non-Roman Catholics, including about 50,000 baptized Episcopalians, in the country.

—o—

Sweden's Religious Freedom and the Catholic Church

Worcester, Mass.—Sweden's new Religious Freedom Act, which became effective on January 1, will not materially affect the status of the Roman Catholic Church in Sweden, according to a Stockholm story in the Catholic Free Press, official organ of the Worcester diocese.

The article quoted American-born Coadjutor Bishop Ansgar Nelson of Sweden as stating that the law, which was passed by the Swedish parliament last spring, was "not of very great importance to the Catholic Church in Sweden."

The bishop said that the real value of the Act was that it represented a change of the general level of thought in Sweden, that the anti-Catholic feeling of the post 16th century has nearly disappeared and that there is hope for further progress in the future.

According to the article, the only specific way in which the law applies to the Catholic Church is that it abolishes long-standing restrictions against cloisters. The new legislation permits the building and maintenance of monasteries and convents, provided both government and parliament approve, but the present severe materials shortage precludes any extensive building by religious groups. At present, Sweden has eleven Catholic orders or congregations, the oldest and largest being the Sisters of Elizabeth, with 73 members.

The article placed the present Catholic population of Sweden at 22,000, a tremendous increase from the 6,000 just before the recent war." It said that the large number of Italian and German workers and various other residents brings the total of Catholics in the country to about 40,000.

Pointing out that Sweden has only about 160 sisters and priests at present, the article said that almost the entire northern part of the country, representing 80,000 square miles, is served by one priest. It said there was little likelihood of any large or sudden influx of priests or nuns as a result of the new law.

A major problem left unsolved by the new statute, the article said, is that of religious instruction in the schools. Religious instruction in the faith of the Lutheran State Church is required for all pupils up to university level, but children of other faiths can be released to attend classes in their own faith.

According to the article, a serious difficulty arises when certificates showing the pupil has received the prescribed amount of religious instruction are presented for acceptance by individual school superintendents.

"The pupil with a grade for religious instruction in some faith other than that of the State Church suffers," the article said, "because his grade most likely will be averaged as zero. Since the competition for higher schools is extremely intense and the places in such schools not sufficient for everyone, the Catholic, Jewish, Anglican, etc., school children are at a distinct disadvantage."

The article said that some solutions such as making religious instruction completely non-partisan, have been proposed, but none have so far been adequate. In the opinion of many it added, the only solution is to take religious instruction completely out of the school curriculum and let the different religious faiths take that responsibility themselves.

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